

# Review and Expositor

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Vol. LIV

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# Review and Expositor

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*Edited by the Faculty of the Southern Baptist Theological Seminary*

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## *Editorial Introduction*

Does the Genesis account of the creation of the universe conflict with modern scientific theories? To answer this question properly one should be thoroughly acquainted with the latest scientific views and at the same time be a reverent and informed student of the Bible. Few there are who combine these two qualifications to the degree that they are found in GEORGE K. SCHWEITZER, who is associate professor of Chemistry at the University of Tennessee in Knoxville and research radiochemist with the Atomic Energy Commission at Oak Ridge. He is also the teacher of a large Bible class at First Baptist Church, Knoxville, and faculty adviser for the Baptist Student Union. He has been widely used in Religious Emphasis Weeks on college campuses and in youth revivals in numerous churches. He holds the M. A. and Ph.D. degrees from the University of Illinois. His article on "The Origin of the Universe" should prove instructive and reassuring to the modern man of faith.

How does the Bible differ from other books? How is revelational history related to secular history? How is Biblical Theology related to Hebrew history? For an answer to these questions one may look confidently to the article by GEORGE ELDON LADD, professor of New Testament History and Biblical Theology at Fuller Theological Seminary, Pasadena, California. Ladd holds degrees from Gordon Divinity School and the Ph.D. from Harvard. Before going to Fuller Seminary in 1950, he was head of the department of New Testament at Gordon.

Our third article deals with a very remarkable document—the report of a Special Commission on Baptism recently appointed by the Church of Scotland. The report turns out to be a desperate effort to find Biblical and historical grounds for the practice of infant baptism. To understand the context of the report, one needs to remember that this custom has recently been strongly challenged, outstandingly by Karl Barth, the eminent theologian, who is himself a member of a paedobaptist denomination. His address on baptism delivered to a group of Swiss theological students in 1943 has been widely publicized, and has almost literally shaken the foundations of the state churches of Europe. It is obvious that the Church of Scotland feels



itself threatened by this radical pronouncement of a leading Reformed theologian. That this is hardly adequate excuse for the thin arguments advanced by the Special Commission in its efforts to justify the continuance of infant baptism is strongly pointed out by ROBERT G. BRATCHER, who was until recently professor of New Testament in the Baptist Theological Seminary of Rio de Janeiro. Bratcher holds the Th.D. degree from Southern Baptist Theological Seminary, and is well qualified to analyze the faulty exegesis which characterizes the Scotch report. There is no more lively issue before the churches today than this question of baptism. There is evidence that on some points at which Baptists once stood almost alone they may soon be joined by many others, who will have rediscovered the Biblical pattern. The editors will endeavor to keep their readers abreast of this most interesting development.

"Tribute to whom tribute is due" might well be said of John L. Dagg, pioneer American Baptist theologian, who has been all but forgotten, but is now being rediscovered and recognized for the influential figure that he was in the nineteenth century. In 1954 a Th.M. thesis was written on the theological works of Dagg by a student at the Southern Baptist Theological Seminary. Now a Ph.D. dissertation at Duke University on the same man and his work is in progress. ROBERT G. GARDNER, who expects to submit his doctoral thesis at Duke shortly, shares with our readers what is essentially an introductory chapter on the life of John L. Dagg. Gardner is a graduate of Mercer University and of Duke Divinity School. He is now pastor of the McDuffie Memorial Baptist Church, Chapel Hill, North Carolina.

"The ideal Founder's Day address!" was the enthusiastic description one man gave shortly after hearing WALTER POPE BINNS deliver his address at the Southern Baptist Theological Seminary on January 23, 1957. Binns received the Th.M. degree at Louisville in 1923. He also holds degrees from Mercer (A.B., D.D., and LL.D.) and Occidental College (LL.D.). He served pastorates in Georgia and Virginia before becoming president of William Jewell College, Liberty, Missouri, in 1943. He is chairman of the Public Relations Committee of the Southern Baptist Convention and a member of the Executive Committee of the Baptist World Alliance.



WAYNE E. OATES is known to an ever-widening circle through his books on pastoral counseling and lectures to both lay and professional groups. His principal arena, however, is the classroom at Southern Baptist Seminary, where as professor of Psychology of Religion he seeks to equip young ministers and other church workers to meet the perplexing problems of the distraught generation which they must serve. In an all but unique way, Oates combines the scientific knowledge of the psychologist with the spiritual insight of the pastor. His reverent study of the role of the Holy Spirit in counseling should help every counselor better to understand his task and his resources.

There is no preacher who cannot profit by a thoughtful reading of the essay on "The Place of Poetry in Preaching" by JAMES WESLEY INGLES. There is no congregation that will not gratefully note a difference if its preacher reads and heeds. Ingles is professor of English Literature at Eastern Baptist College, St. Davids, Pennsylvania. A graduate of Wheaton College, Princeton University, and Princeton Theological Seminary, he served in the pastorate and taught at Bates College before joining the faculty at Eastern. He is author of two published novels, *Silver Trumpet* and *A Woman of Samaria*.

This will be the final issue of *Review and Expositor* to be edited by H. C. Goerner, who has served as Managing Editor since 1952. GUY H. RANSON has recently been chosen to serve in this capacity, and will be responsible for the July issue. Ranson is associate professor of Christian Ethics at Southern Baptist Theological Seminary. In addition to Th.M. and Th.D. degrees from Southern, he recently received the Ph.D. from Yale. With complete confidence that he will make this an even more useful journal, he is commended to our readers and welcomed to the task!

# *The Origin of the Universe*

BY GEORGE K. SCHWEITZER

The earth on which we live is an approximate sphere having a diameter of about 7,900 miles. This planet has an average distance from the sun of roughly 93 million miles, and it revolves around the sun once a year in a slightly elliptical orbit. Our planet is one of the nine major planets moving around the sun. In their order, starting with the one nearest the sun, and with their average distance from the sun in millions of miles affixed, they are: Mercury (36), Venus (67), Earth (93), Mars (142), Jupiter (483), Saturn (886), Uranus (1,783), Neptune (2,796), and Pluto (3,675). The sun and all these planets lie nearly in a plane, so that the whole solar system is sort of a plate-like structure. Some of the planets have smaller bodies of satellites rotating around them, and there are many smaller chunks of matter traveling in orbits around the sun.

The luminous spherical body which acts as the focus of our solar system and which is known as the sun is in reality about an average star. Its diameter is about 866,000 miles and its mass is about 332,000 times that of the earth. The surface temperature of the sun is around 6000 degrees C, it is much hotter inside, and almost 90,000 calories leave each square centimeter of its surface per minute. The sun consists of tiny amounts of heavier elements, small amounts of oxygen, nitrogen, and carbon, moderate amounts of helium, and the remainder is hydrogen. Nuclear reactions in which hydrogen is converted into helium account for the tremendous energies liberated by the sun and the ability of the sun to radiate for billions of years.

## *Our Galaxy<sup>1</sup>*

Our sun is one of about 100 billion stars which make up a giant community of stars known as a galaxy. In addition to the main body or spiral of stars, the galaxy contains smaller groups of stars known as clusters, clouds of gas and

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1. W. M. Smart, *The Origin of the Earth*, Cambridge University Press, New York, 1951; C. Payne-Gaposchkin, *Introduction to Astronomy*, Prentice-Hall, Inc., New York, 1954, pp. 25-254.



dust, and it has a very, very thin atmosphere chiefly of hydrogen. The galaxy is in the process of rotating, making one rotation about every 200 million years.

Since the size of the galaxy and the distances between its stars are so great, it is quite burdensome to use an ordinary measure of distance, because we would have to write so many zeros. Therefore, astronomical distances are usually expressed in terms of light-years, which is the distance that light travels in one year. This gives the light-year a value equivalent to 5,880,000,000,000 or 5.88 trillion miles. The main body of our galaxy is about 80,000 light-years in diameter (about 470,000,000,000,000,000 miles) and about 10,000 light-years thick at the center (about 58,800,000,000,000,000 miles). Our sun is situated about 26,000 light-years from the center of the galaxy in one of the spiral arms. It is believed that only an extremely small per cent of the other stars in our galaxy have planetary systems similar to our solar system<sup>2</sup>

### *Other Galaxies*

Our galaxy is a member of a small cluster of 19 galaxies. They occupy a region over 3 million light-years in diameter. Nearest in space to our cluster are a few other small galaxial clusters. The first large cluster is about 30 million light-years from us, and it contains over 1,000 galaxies. On and on out into space in all directions cluster after cluster can be seen, as far out as telescopes can reach. Over a billion galaxies can now be observed. (This gives a total of 100,000,000,000,000,000,000 or 100 quintillion stars.) The observed galaxies which are most distant are a little over 3 billion light-years away.<sup>3</sup>

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2. R. H. Baker, *Astronomy*, Van Nostrand Co., New York, 1955, pp. 463-483; W. S. Krogdahl, *The Astronomical Universe*, Macmillan Co., New York, 1952, pp. 437-486; C. Payne-Gaposchkin, *Introduction to Astronomy*, Prentice Hall, Inc., New York, 1954, pp. 436-443; W. T. Skilling and R. S. Richardson, *A Brief Text in Astronomy*, Holt and Co., New York, 1954, pp. 261-262; P. van de Kamp, *Basic Astronomy*, Random House, New York, 1952, pp. 296-304.

3. R. H. Baker, *Astronomy*, Van Nostrand Co., 1955, p. 484; W. S. Krogdahl, *The Astronomical Universe*, Macmillan Co., New York, 1952, pp. 489-495; C. Payne Gaposchkin, *Introduction to Astronomy*, Prentice-Hall, Inc., New York, 1954, p. 420; W. T. Skilling and R. S. Richardson, *A Brief Text in Astronomy*, Holt and Co., New York, 1954, pp. 274-285; P. van de Kamp, *Basic Astronomy*, Random House, New York, 1952, pp. 362-364.



### *Distance Measurements<sup>4</sup>*

Distances in astronomy range all the way from the distance to the moon (239,000 miles) to the distance out to the galaxies at the limit of our present telescopes (17,600,000,000,000,000,000,000 miles). Because of this large range, astronomers find it necessary to combine several techniques in order to make measurements.

The first technique, which can be applied to stars within a range of about 300 light-years, involves the use of trigonometric calculations coupled with the apparent movement of stars against the general star back-ground. The principle of this method is essentially that used for surveying.

The second technique, which can be applied to stars within a range of about 20 million light-years, involves the brightness of the star. The farther a star is from us, the dimmer it appears to be. Thus, if an astronomer knows the actual brightness of a star, and the measured apparent brightness, he can calculate the distance. Several methods are available for ascertaining the actual brightness of stars; two of the better ones are as follows: (a) It is known that there are definite relationships between the brightness of certain types of stars and their colors. Thus if the color of such a star is measured, its actual brightness can be calculated. (b) Many different types of variable stars have been discovered. The brightness of these stars rises and falls regularly. The time required for such a star to change from minimum brightness to maximum brightness and then back to minimum brightness is called its period. Periods ranging from less than a day to hundreds of days have been observed. There is a relationship between the period of a star and its actual brightness, the brightness being greatest for long periods. Hence, if the period of a variable star is known, its actual brightness can be calculated.

The second technique can be used to evaluate the distances to about 100 galaxies since these are close enough for

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4. R. H. Baker, *Basic Astronomy*, Van Nostrand Co., New York, 1955, pp. 300-306, 334-347; W. S. Krogdahl, *The Astronomical Universe*, Macmillan Co., New York, 1952, pp. 308-312, 409-415; C. Payne-Gaposchkin, *Introduction to Astronomy*, Prentice-Hall, Inc., New York, 1954, pp. 272-277; 363-369; W. T. Skilling and R. S. Richardson, *A Brief Text in Astronomy*, Holt and Co., New York, 1954, pp. 205-211, 239-243; P. van de Kamp, *Basic Astronomy*, Random House, New York, 1952, pp. 319-326.

individual stars to be visible. However, for obtaining the distances to all the other galaxies, a third technique must be employed. Unlike stars, the brightnesses of galaxies have a very small range of values. The average brightness of a galaxy is about equal to that of 400 million suns. Thus knowing the approximate actual brightness and the measured apparent brightness of a galaxy, its distance can be estimated.

### *Velocity Measurements<sup>5</sup>*

Each chemical element is capable of absorbing certain characteristic colors of light. Colors of light can be designated quite accurately by expressing them in terms of wave lengths. For example, a wave length of 4000 Angstroms represents violet light, 4600 blue, 5100 green, 5700 yellow, 6300 orange, and 7000 red. Intermediate colors are represented by numbers in between these. Light may be readily separated into its various colors or wave lengths by use of an instrument called the spectograph. Every visible star produces all colors of light; however when the light passes through the outer layers of the star, certain colors are removed by the chemical elements there. For example, in the sun, hydrogen removes colors at wavelengths of 3889, 3970, 4102, 4861, and 6563 Angstroms; calcium removes colors at 3934 and 3969 Angstroms; and sodium removes colors at 5890 and 5896 Angstroms.

When the spectograph is turned on galaxies out in space, an amazing thing is observed. Calcium instead of removing the wave lengths of 3934 and 3969 Angstroms seems to remove wave lengths at higher numbers. The light from a galaxy 26 million light-years away shows the colors at 3950 and 3985 Angstroms taken out (a shift of 16 Angstroms); the light from a galaxy 465 light-years away shows the colors at 4228 and 4265 Angstroms taken out (a shift of almost 300 Angstroms); and the light from a galaxy 1304 million light-years away shows the colors at 4838 and

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5. R. H. Baker, *Astronomy*, Van Nostrand Co., New York, 1955, pp. 89-90, 503-511; W. S. Krogdahl, *The Astronomical Universe*, Macmillan Co., New York, 1952, pp. 257-258; 511-514; C. Payne-Gaposchkin, *Introduction to Astronomy*, Prentice-Hall, Inc., New York, 1954, pp. 290, 458-461; W. T. Skilling and R. S. Richardson, *A Brief Text in Astronomy*, Holt and Co., New York, 1954, pp. 131, 285-288; P. van de Kamp, *Basic Astronomy*, Random House, New York, 1952, pp. 368-369.



4881 Angstroms taken out (a shift of over 900 Angstroms). It is generally held that this shift of the removed colors is due to the fact that the galaxies are going away or receding from us. The amount of shift is a measure of the velocity at which the various galaxies are leaving us; 750 miles per second for the first one, 13,400 miles per second for the second, and 38,000 miles per second for the third.

Many more measurements on other galaxies show us that all the clusters of galaxies are receding from us. At first glance, this appears to mean that we are at the center, but this is not necessarily so. Think of a growing watermelon; the seeds are all receding from each other, and none of them is at the exact center. Another important thing has been noted. The farther away a galaxy is, the faster it is moving away from us. In short, the universe is expanding.

The recognition that the universe is expanding has led to two important theories regarding its age and origin. These are known as the superdense state theory and the steady state theory.

### *The Superdense State Theory<sup>6</sup>*

Assuming that the total amount of matter plus energy in the universe has remained constant, the present expanding galaxial clusters can be traced back to the time when they were all packed together. This packed state, known as the superdense state, must have been the condition about 6 billion years ago.

Employing this idea, the superdense state theory of the origin of the universe has been set forth. It is proposed that 6 billion years ago all the matter and energy of the universe were compressed into a small densely-packed conglomerate. This lump had a temperature that was extremely high, and underwent an explosion which hurled the matter and radiation outward. The matter, which was initially neutrons, interacted at the super-hot temperatures to produce atoms. As the expansion continued outward, the temperature decreased and the atoms cooled to form clouds

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6. G. Gamow, *The Creation of the Universe*, Viking Press, New York, 1952; G. Lemaitre, *The Primeval Atom*, Van Nostrand Co., New York, 1950; P. Couderc, *The Expansion of the Universe*, Faber and Faber, London, 1952; G. Gamow, *Sci. Am.* 190, 58 (1954); G. Gamow in *The New Astronomy*, Simon and Schuster, Inc., New York, 1956. J. T. Davies, *Brit. J. Phil. Sci.*, 7, 129-138 (1956).



of gas. Some of these clouds, under the action of local turbulence, then condensed to form the planets, stars, galaxies, and galaxial clusters. The galaxial clusters are still expanding from the force of the explosion.

By the very nature of the theory, no information regarding the time before the superdense state is available. Speculations and guesses may be made, but there are no scientific data to aid in their evaluations.

The superdense state theory is one theory which explains in a fairly adequate way the things we know about the universe. It does not violate any presently-accepted physical law. It accounts for the recession of the galaxial clusters; it is fairly successful in predicting the abundances of the elements; and it provides a date for the universe which agrees with the ages of the earth, our galaxy, and the universe as determined by other methods.

In the years to come, several tests of this theory will probably be made. It says a number of things, some of which may lend themselves to experimental test: (a) all galaxies are younger than 6 billion years, (b) the universe is decreasing in average density as time goes on, (c) the rate of expansion has been constant since the time of the explosion, (d) the total amount of matter plus energy in the universe is a constant, and (e) the relative proportions of the heavy elements in the oldest stars may be different than those in the younger stars. Some objectors have claimed that one of the main weaknesses of the superdense state theory is that it puts its most important event in the distant past where it can never be subjected to direct experimental test.

### *The Steady State Theory<sup>7</sup>*

At the present, we can see no further out in our universe than a little over 2 billion light-years. At this distance then, there is a cosmic curtain beyond which no observations can now be made. Clusters of galaxies are constantly crossing this observational barrier and are thus being lost to our unit of the universe.

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7. F. Hoyle, *The Nature of the Universe*, New American Library, New York, 1950; *Frontiers of Astronomy*, Harper and Brothers, New York, 1955; W. H. McCrea, *Endeavor* 9, 3 (1950); *J. Trans. Vict. Inst.* 83, (1951); H. S. Jones, *Sci. Dig.* 32, 52 (Nov. 1952); *Sci. News* 32, 19 (1954).

The steady state theory says that hydrogen atoms are being created out in space at the rate of 1 atom per year in a volume about the size of a skyscraper. This amounts to about 1,000,000,000,000,000,000,000,000,000 tons per second in the observable universe. As this matter is created, it begins to form clouds; these then condense into planets, stars, galaxies, and galaxial clusters. The clusters expand from all other clusters and finally pass over the limit of observation.

Thus while clusters of galaxies are continually reaching the horizon of observation, other clusters are being created within the observational unit, and starting to expand toward the horizon. It is stated that this process has been going on for an infinite time. This means that the picture of the universe is the same, regardless of when one observes it, 100 billion years ago, 10 billion years ago, 1 billion years ago, today, 1 billion years ahead, 10 billion years ahead, or 100 billion years ahead. Hence, the name of steady state theory is applied to this idea. Any individual galaxial cluster, galaxy, star, or planet may be said to have had a discrete origin, but not the universe.

The steady state theory is not as widely accepted by scientists as the superdense state theory. It is indeed unfortunate that the two major ideas involved in the steady state theory do not at present lend themselves to being tested. The proposed rate of creation is too small to be observed. Also, in order to ascertain if the density of the universe remains constant, as this theory asserts, a billion years would be required.

However, perhaps in the future some of the claims of the theory will be subjected to tests. Following are the chief assertions that need to be examined in the light of observational information: (a) some galaxies are older than 6 billion years, (b) the density of the universe remains constant as time passes, (c) matter is being created in space, and (d) the relative proportions of heavy elements in older and younger stars is the same. There is a general feeling that the close agreement of the ages of the moon, the earth, the sun, our galaxy, and the age of the universe as provided by the superdense state theory is a strong argument against the steady state theory. The steady state theory is not

looked upon favorably also because it would cause us to modify several of the basic principles of physics: (a) no process capable of building up matter from nothing is recognized, (b) the disorder of the universe is generally held to be increasing, but in this theory, it would remain constant, (c) the law of conservation of matter and energy is violated. It is not that these ideas are above examination, but it does not seem proper that an idea which has no direct observational foundations should be allowed to supersede three ideas well based upon experimental evidences.

Strong philosophical arguments have levelled against the steady state theory.<sup>8</sup> Science has generally held that no statement about nature should be made unless there is positive evidence for it. The originators of the steady state theory have been accused of operating on an opposite and unacceptable principle, namely that any statement may be made which cannot immediately be refuted. Along with this accusation has come the claim that the theory of the steady state has no more basis than the fancy of a few mathematicians who have concluded what they wanted in a universe, and then have set out to fit mathematical relations to their preconceived ideas. Numerous reviewers warn readers against believing everything that one exponent of the steady state theory writes in his books.<sup>9</sup>

### *The Origin of the Earth*<sup>10</sup>

Many theories of the origin of the earth have been set forth. One group of theories postulates that the planets came into being as the result of another star almost colliding with the sun. As the star came close to our sun, huge tides were produced on the surface of the sun, and large quantities of gaseous material were torn from it. These gaseous

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8. H. Dingle, *The Scientific Adventure*, Philosophical Library, New York, 1953, pp. 151-169; *Nature* 166, 82 (1950); *M. N. R. A. S.* 113, 3 (1953); *Nature* 173, 574 (1954); *Science* 120, 513 (1954); *Observatory* 73, 46 (1953); *Sci. Am.* 195, 224 (1956); P. Couderc, *The Expansion of the Universe*, Faber and Faber, London, 1952, p. 219; M. K. Munitz, *Brit. J. Phil. Sci.*, 5, 32-46 (1954).

9. K. F. Mather, *Science* 113, 427 (1951); *Chr. Century* 68, 1407 (1951); G. P. Thomson, *New Republic* 124, 19 (Apr. 30, 1951); H. Brown, *Sat. Rev. Lit.* 34, 19 (Apr. 28, 1951); G. S. Spinks, *Hibbert J.* 49, 192 (Jan. 1951); D. S. Evans, *Discovery* 9, 305 (1950).

10. W. M. Smart, *The Origin of the Earth*, Cambridge University Press, New York, 1955; F. Hoyle, *Frontiers of Astronomy*, Harper and Brothers, New York, 1955, pp. 83-126.



clouds took up positions around the sun and ultimately condensed into planets.

Another theory states that there was once another star closely associated with our sun. This star exploded, and even though most of the material was blown far out into space, small amounts of gaseous matter remained in the gravitational field of the sun. These gaseous clouds of matter clumped up into the planets.

Of all the types of theory on the origin of the solar system, the one which describes the formation of the planets at the same time the sun coalesced out of a dust cloud seems to present the smallest number of difficulties. This theory says that about 5 or 6 billion years ago dust and gas out in the universe began to form huge clouds which would then start to contract due to gravitational attraction. The cloud from which our solar system came probably began to contract when it was around 6 trillion miles in diameter. As the contraction or shrinking proceeded, turbulence gave rise to one main cloud plus numerous sub-clouds within the original material. The main cloud would collapse to form the sun, the tremendous forces of gravity giving it great internal pressure and temperature. This rise in temperature would start the nuclear reactions which would cause it to begin radiating as a star. The sub-clouds would clump up into the planets, their interior temperatures rising to several thousand degrees, causing them to be semi-plastic or maybe molten. However, since these temperatures are not nearly hot enough to start nuclear reactions, the planets would gradually cool off. The satellites of the planets, like our moon, formed in the sub-clouds in a manner similar to the formation of the planets around the sun.

A recent variation of this last theory has attracted some interest. This idea says that the spinning huge cloud of dust collapsed into the sun without forming sub-clouds. As the collapse proceeded, the spin became faster and faster, so that the sun was rotating at a tremendous speed when it took shape. During the latter stages of condensation, the speed of rotation caused a plate-like disc of matter to grow out of the equator. Rotational momentum was transferred to the disc, slowing the sun down, and pushing the disc out. Much of this material escaped, but enough was left for the planets to condense out of it.

### *The Early History of the Earth*<sup>11</sup>

Most theories of the origin of the earth say that in its early years, the earth was in a molten or semi-molten state. The heat for this situation had been provided by the gravitational forces pulling the material together and the friction of the earth as it passed through the relatively dense early solar system atmosphere. These heat sources were supplemented by the energy from the decay of radioactive substances contained in the material of the earth.

In its molten condition, the heavier elements sank to the center, the lighter ones came to the surface, and the intermediate ones arranged themselves in between. All sorts of chemical reactions occurred; water vapor and carbon dioxide arose from the melt to combine with other gases which were in the atmosphere. Slowly the planet cooled, and the first layer to solidify was probably the one 20 miles beneath the surface. Then the surface began to form into the first hazy outlines of continents. As the earth cooled, and thus contracted, tremendous convulsions shook it; liquid rock surged up, great chunks of solid material floated in the fluid. The gases surrounded the earth with thick clouds of vapor.

As the cooling progressed, the land took further shape, and finally the water fell and large portions of it did not boil back into the atmosphere. The oceans took shape; great upheavals continued as the land contracted further; erosive processes produced the soil. At last, even though the inside of the earth was at several thousand degrees temperature, the surface temperature was in the range where life could exist. The atmosphere probably contained water, methane, carbon, dioxide, ammonia, and some other substances. The seas were still relatively warm, and the stage was almost set for the transition from the inorganic (non-living) to the organic (living) realm.

### *The Total Picture*

Let us now summarize the most widely accepted picture of the origin of the universe. About 6 billion years ago, all of the matter and energy of the universe were highly compressed in a compact clump. This ball had a temperature

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11. H. C. Urey, *The Planets, Their Origin and Development*, Yale University Press, New Haven, 1952, pp. 105-162.

up in the billions of degrees, and it was composed of the basic building blocks of atoms in a state of chaotic agitation. Because of the tremendous pressure, it began to expand explosively. The temperature fell, and as it did so the constituents started to form atoms. As the gaseous matter surged outward, turbulence, gravitational forces, and further cooling produced gigantic clouds of gas separated from each other by tremendous distances.

Within each of these clouds, the particles began to clump up to form billions of smaller clouds. Many of these clouds started to condense into stars. Around the star that is our sun, a plate-like cloud of dust formed. Turbulence in this material caused the condensation of the solar system, including the earth. The earth then appeared as a molten mass of matter. Slowly it cooled; the surface rocks solidified; the first continents took shape; water condensed to form the oceans; erosive, thermal, chemical, and mechanical processes worked the surface. And so after a few billion years, the earth was ready for another major event: the coming of life.

### *The Biblical View*

It is generally acknowledged that final or ultimate answers in the matter of creation cannot be attained through research (science) or reason (philosophy).<sup>12</sup> If however, God exists, and if he has chosen to reveal to mankind information concerning the origin of the universe, then there is a possible source for the final answers. Christians have always held that God has spoken to mankind, and that these communications include some pertinent information concerning the origin of the universe.<sup>13</sup>

Before we examine this material, it is of utmost importance that the nature of Biblical language be understood. Biblical language is not the precise language of modern-day science; it is popular, phenomenal, and oftentimes poetical.<sup>14</sup> Thus we are not to look for intricate detail, but for basic underlying principles. It is also well to be reminded that

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12. H. Dingle, *Nature* 173, 574 (1954); A. H. Strong, *Systematic Theology*, Judson Press, Philadelphia, 1907, p. 374.

13. T. C. Hammond, *In Understanding Be Men*, Intervarsity Press, Chicago, 1951, pp. 58-60.

14. B. Ramm, *The Christian View of Science and Scripture*, Eerdmans Publishing Co., Grand Rapids, Michigan, 1954, pp. 65-80.



the Bible's major aim is to tell us *who* made the universe, and not *how* it was made. These remarks apply particularly to the early chapters of Genesis, for recent researches into ancient literature assure us that these passages are not to be interpreted literally, but poetically or allegorically.

The basic Biblical statements concerning the creation come from the books of Genesis and Hebrews. They read as follows:

In the beginning God created the heavens and the earth. (Genesis 1:1) By faith we understand that the word was created by the word of God, so that what is seen was made out of things which do not appear. (Hebrews 11:3)

Other Scriptural excerpts support and amplify these.<sup>15</sup> In order to analyze the Biblical view, the passage from Genesis will be broken down into three phrases: (a) In the beginning, (b) God created, (c) the heavens and the earth.

The first phrase (in the beginning) appears to involve the concept of time. Christianity holds that God is eternal, which means that he is timeless. The realm of his existence does not involve a past, present, and a future, since God is independent of time. In fact, it is generally asserted that God created time just as he created matter.<sup>16</sup> Unlike God, we operate in and are restricted by time. There then seem to be two realms, that of God's evidence known as eternity, and that of our existence known as time. The realm of time can be seen to be included in the realm of eternity, since God created time and set it into operation. Hence the Scriptures would seem to say that God created the universe and simultaneously created the realm of time in which it operates.

The second phrase (God created) indicates that an act was performed. The time required for this act of creation

15. Gen. 2:1, 4 Exod. 20:11, 1 Sam. 2:8, 2 Ki. 19:5, 1 Chr. 16:26, Neh. 8:6, Job 9:8-9, 26:8-13, Psa. 8:3, 19:1, 24:1, 33:6-9, 74:16, 89:11, 90:2, 96:5, 102:25, 104:2, 121:2, 124:8, 136:5-9, 146:6, 148:3-5, Prov. 3:19, 8:27, 16:4, 26:10, Eccl. 3:11, Isa. 37:16, 42:5, 44:24, 45:12, 48:13, 51:13, Jer. 10:12, 31:35, 32:17, 32:2, 51:15, Amos 5:8, 9:6, Zech. 12:1, Mk. 10:6, 13:19, Acts 4:24, 7:50, 14:15, 17:24, Rom. 1:20, 11:36, 1 Cor. 8:6, 2 Cor. 5:18, Eph. 3:9, 1 Tim. 6:13, Heb. 1:1, 3:4, 11:3, Rev. 4:11, 10:6, 14:7.

16. Exod. 3:14, Deut. 32:40, Psa. 90:2, 102:12-14, 27, Isa. 41:4, 1 Cor. 2:7, Col. 1:7, Eph. 1:4, 1 Tim. 1:17, 6:16, Heb. 9:14, Jude 25; A. H. Strong, *Systematic Theology*, Judson Press, Philadelphia, 1907, pp. 275-278.

is not specified; it could have taken a trillion years or just a second. Consideration of other Scripture passages shows that the act of creation was a creation out of nothingness. Thus neither matter, nor space, nor time is eternal; all were created by God.<sup>17</sup>

Consideration of the third phrase (the heavens and the earth) is now in order. The phrase probably implies what the Hebrew writer could see when he looked up into the sky at night. Regardless of what he may have thought the size of this to be, he probably felt that it was all that there was in existence. In other words, he thought that he was viewing the whole universe. Thus the phrase would appear to be referring to the whole creation.<sup>18</sup>

In summary, then, the three phrases appear to be saying these things: (a) time and the universe came into being simultaneously, (b) the universe was created by God out of nothing, (c) the universe is defined as being the whole of creation, and (d) no reference to a date is made, thus any age for the universe is allowed. In the sections to follow, these four ideas and the two theories of the origin of the universe will be compared.

### *The Superdense State Theory*

The theory can fit quite well with the picture of creation as given in Scripture.<sup>19</sup> It provides for (a) a unique event which might be identified with the creation, namely the explosion of the great lump of matter and energy. Even if this lump had a previous history, there is nothing in the theory to preclude God having brought the matter into being at some previous time or even back in the reaches of infinity. The superdense state theory likewise allows (b) the possibility that the lump of matter could have been

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17. A. H. Strong, *Systematic Theology*, Judson Press, Philadelphia, 1907, pp. 374-389.

18. J. Orr, editor, *International Standard Bible Encyclopedia*, Eerdmans Publishing Co., Grand Rapids, Michigan, 1952, p. 3106; J. Strong, *Dictionary of the Hebrew Bible*, Methodist Book Concern, New York, 1890, pp. 17, 118. J. L. E. Dreyer, *A History of Astronomy*, Dover Publications, Inc., New York, 1953, pp. 2-3.

19. P. W. Stoner in *Modern Science and Christian Faith*, Van Kampen Press, Wheaton, Illinois, 1950, pp. 9-22; A. R. Short, *Modern Discovery and the Bible*, Intervarsity Press, Chicago, 1952, pp. 29-31, 89-92; R. E. D. Clark, *Creation*, Tyndale Press, London, 1950, pp. 5-13; B. Ramm, *The Christian View of Science and Scripture*, Eerdmans Publishing Co., Grand Rapids, Michigan, 1954, pp. 143-156.

called into being by God out of nothingness, either just prior to the explosion, or at some time previous to it, or even back into infinity. The theory is one which also provides for (c) a situation in which the whole universe was involved, and (d) a universe which has an age (since the explosion) of about 6 billion years. If the days of Genesis are interpreted as a poetic literary framework for the writer, the events of the first ten verses of Genesis 1 parallel the scheme as given in section 17.

Various persons have speculated on events before the explosion,<sup>20</sup> some postulating that the universe alternately expands and contracts throughout infinite time, others feeling that the universe formed the gigantic lump by contracting from infinity. At the present time, however, these two ideas are neither supported nor denied by any direct scientific evidence, even though some people believe that there are a few indirect indications.<sup>21</sup> Thus, as of now, nothing certain can be said with regard to any pre-explosion state; in fact no surety that there was any such stage can be given.

### *The Steady State Theory*

As with the previous theory, this one does not necessarily present any difficulties from the standpoint of the Christian writings. Several authors have shown that the steady state idea may be easily put into a Christian context.<sup>22</sup> With regard to (a) the theory does not seem to provide an event which lends itself to being interpreted as the original act of creation as does the superdense theory. It is possible that a complete operating system such as proposed by the steady state theory could have come into being out of nothingness at some past time or even back in infinity. With reference to (b), the theory fits, since it regards the creation of matter to be out of nothing, and thus would allow the Christian to postulate God as Creator. In fact, the recognition of creation of this type automatically carries with it

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20. G. Gamow, *The Creation of the Universe*, Viking Press, New York, 1952, pp. 29-30, p. Couderc, *The Expansion of the Universe*, Faber and Faber, London, 1952, pp. 100, 193; J. T. Davies, *Research* 9, 121 (1956). *Brit. J. Phil. Sci.*, 7, 129-138 (1956).

21. G. Gamow, *The Creation of the Universe*, Viking Press, New York, 1952, pp. 29-35; *Sci. Am.* 190, 63 (1954); *Sci. Am.* 195, 145 (1956); A. R. Sandage, *Am. Sci.* 195, 171 (1956).

22. J. H. Thomas, *Hibbert J.* 50, 153 (1951-52).



the recognition of the possibility of the whole system coming into being out of nothingness, either gradually or almost instantaneously. In considering (c), the steady state idea does not recognize the whole universe as being involved in one unique act of creation. However, as was pointed out above, it distinctly does not rule such an act out. Another possibility is that the third phrase of Genesis 1:1 (the heavens and the earth) may be thought to refer to a local situation only, for example, only what can be seen with the unaided eye. If such is the interpretation, then there is no difficulty, for the steady state theory recognizes that the galaxial clusters and galaxies had origins. Finally, with regard to (d), this theory denies that any discrete date for the universe as a whole can be given. This does not mean though that it could not have such a date. It simply implies that although ages for planets, stars, and galaxies may be estimated, no means are available for ascertaining a date at which the steady state system could have come into being out of nothingness.

In brief, then, it can be seen that neither the superdense state theory nor the steady state theory necessarily conflicts with the Biblical view of creation, as some have claimed. Especially is this true if one regards the major message of Genesis 1:1 to be that all the world and all that is in it depends on God for its origin and its continued existence.

### *Conclusion*

Most scientists today express serious doubts about the steady state theory, preferring the superdense state theory to it. However, we must never forget that all our scientific ideas relating to ultimate questions of the universe come under the category of hypothesis.<sup>23</sup> They are subject to constant revision. It is quite widely believed that only relatively few facts about our universe are known.<sup>24</sup> From these few facts, many models can be and have been drawn up. But just because a certain model fits the few bits of

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23. G. J. Whitrow, *The Structure of the Universe*, Hutchinson's University Library, New York, 1949, chapter 10; M. Scriven, *Proc. Sec. Intl. Cong. of Intl. Union for Phil. of Sci., Part II, Physics*, 19-29 (1955).

24. H. Dingle, *Nature* 173, 576 (1954).

25. E. H. Betts, *J. Trans. Vict. Inst.* 83, 127 (1951); H. Dingle, *Science* 120, 517 (1954).

observational data that we now have does not mean that it is the true picture. It is known that some theories which are physically false may provide answers which are not incompatible with present experience.<sup>25</sup> History shows us that models which seemed to explain the whole universe have been easily upset by just one more observed fact.<sup>26</sup> The universe behaves entirely independently of the attempts of men to describe and understand it, and hence any statement based upon a model (interpretation) can never be as valid as an observation (fact).

No person can come to the problem of cosmogony without preconceived ideas. Since one of the basic beliefs of Christianity is its concept of God as Creator, the question of cosmogony is particularly controversial in our society. Attempts to avoid the idea of creation are all through the scientific literature, indicating the presence of much prejudice. Many writers are not content to leave the idea alone, which would be the strict scientific attitude since science does not deal with ultimate origins, but they take particular pains to set forth and promote belief in possibilities for a universe without an origin.

Perhaps the superdense state theory is true, perhaps not. Maybe we have gotten down the wrong trail, and some other theory, not even dreamed of today, will turn out to be more nearly correct. But regardless of the coming and going of models and interpretations of the facts (and we may rest assured there will be more), we can always turn our eyes skyward and know that the heavens are telling us of the glory of God and the wonder of his works.<sup>27</sup>

A noted archaeologist has recently pointed out that the creation account of Genesis is quite unique in ancient literature.<sup>28</sup> He says that it reflects an advanced monotheistic viewpoint, and provides us with a sequence of phrases which modern science cannot improve upon. He goes on to state

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26. F. W. Cousins, *J. Trans. Vict. Inst.* 83, 126 (1951); D. S. Evans; *Discovery* 9, 305 (1950); G. P. Thomson, *New Republic* 124, 19 (Apr. 30, 1951).

27. W. M. Smart, *The Origin of the Earth*, Cambridge University Press, New York, 1951, p. 235.

28. W. F. Albright in H. C. Alleman and E. E. Flack, *Old Testament Commentary*, Muhlenberg Press, Philadelphia, 1948, p. 135.

that recent scientific cosmogonies show such a disconcerting tendency to be short-lived that it may be seriously doubted whether science has yet caught up with the Biblical story. Thus we may conclude that with reference to our positions as scientists we must not make a premature judgment on the mechanism of creation, but as children of the One True God we may affirm with the inspired author of the book of Hebrews that by faith we understand that the world was created by the word of God.<sup>29</sup>

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29. Heb. 11:3.



# *Biblical Theology, History, and Revelation*

BY GEORGE ELDON LADD

Biblical theology is that branch of exegetical theology which deals with the process of the self-revelation of God deposited in the Bible, having as its theme and objective the redemption of men.

Since Biblical theology has to do with redemption, certain presuppositions are involved which are everywhere implicit throughout the Bible. These presuppositions are God, man, and sin. The reality of God is everywhere assumed. The Bible is not concerned to prove God or discuss theism in a philosophical frame of reference. It assumes a personal, powerful, self-existent being who is creator of the world and of man, and who is concerned about man. The divine concern is caused by man's sin which has brought him into a state of separation from God and carries with it the doom death. The human plight has affected not only individual existence, but also both the course of history and the physical world of nature which is the setting of human history. Redemption is the divine activity whose objective is the deliverance of men both as individuals and as a society, from their sinful predicament and their restoration to a position of fellowship and favor with God.

Biblical theology is therefore neither the story of man's search for God nor a description of a history of religious experience. Biblical theology is theology: It exists only because of the divine initiative realizing itself in a series of divine acts whose objective is human redemption. Biblical theology therefore is not exclusively, or even primarily, a system of abstract theological dogmas or of philosophical truths. It is basically the description and interpretation of the divine activity which seeks man's redemption.

*Biblical Theology and History.* Since Biblical theology has to do not merely with the redemption of individuals but also of men corporately, and since it is concerned with the divine activity by which this redemption is accomplished, it is fundamentally historical in its character. Biblical theology may be defined as the description and interpretation of redemptive history. The divine activity is experienced not only within the souls of men; God was also active in history to accomplish his redemptive purpose.

Out of the innumerable events and happenings of antiquity, a certain sequence of persons and events is related and infused with special significance because in them God was acting uniquely. Out of the many nations of the ancient world, God chose one nation through whose experiences and history the divine purpose would be forwarded. Secular history includes the story of thousands of great men, their accomplishments and their interrelationships. In the lives of certain men of the Israelitic people and in the nation as a whole, God was moving for the achievement of his divine purpose.

We may call this "holy history" or redemptive history. It is no less historical than secular history; but it is "holy" because a certain strain in the warp and woof of history bears a meaning and significance which the rest of history does not have, and this meaning comes from God. God was uniquely active to superintend the fortunes of this nation, to reveal himself to them, to teach them by historical experiences divine truths, and to accomplish salvation for the world.

Antiquity is replete with literary records which preserve the historical experiences, the religious aspirations, the literary exploits of the time. In one sense of the word the canonical scriptures are like other ancient writings in that they are the historical and literary products of men living in a distinct historical milieu to serve specific immediate objectives. Yet there is a difference: the writings of the canonical scriptures partake of the character of holy history. They are those records which embody for us the story of God's activity in history. There are many elements shared in common by canonical and non-canonical books. Jubilees and Genesis cover much of the same ground; and Enoch and Daniel share many traits of apocalyptic literature. But the books outside of the canon lack the sense of holy history which is found in the canonical books. The Apocalypse of Baruch and the Apocalypse of John were written at about the same time and deal with apocalyptic eschatology; but one reflects Jewish hopes for a happy future, and the other forms a conclusion to the entire Biblical narrative in which the purposes of God, expressed in the prophets, manifested in the incarnation in Christ, and explained in the epistles, are brought to a consummation. These divine purposes

which have been operative within holy history finally are perfectly accomplished in a consummation which brings history in its entirety to its divinely ordained end. The canonical books thus share in a unity of redemptive history which is intrinsic within them and not superimposed upon them from without. No collection of sixty-six books drawn from the Jewish apocryphal, historical, prophetic and apocalyptic records, and from the Christian apocryphal Gospels, Acts, Epistles and Revelations can be assembled which will share in any sort of inner unity such as that which we find in the books of Scripture.

While systematic theology recognizes this basic historical character of Revelation, its procedure is not to trace the historical development but to organize the results of this study in a topical order. On the contrary the study of Biblical theology must be fundamentally historical in character. The Biblical theologian must therefore squarely face the question of the relatedness of theology and history; and this relatedness raises a question which is central in the contemporary discussion.

Redemptive history is not *mere* history, as the modern "scientific" historian defines the discipline. He insists that the very word "history," by definition, must limit its study and discussion to those persons, events, forces, and influences which can be described only in terms of ordinary human experience.

The Biblical view of redemptive history cannot be so defined. Much of the divine activity in history is indeed mediated through "ordinary" men and events. If an observer were present, he would witness no phenomena which varied from that which is uniform throughout human experience. The course of events which brought Israel into captivity in Babylon and later effected their restoration to the land were natural historical events. God used the Chaldeans to bring defeat to the Chosen People and banishment from the land, but it was nonetheless a divine judgment. He also used Cyrus, "His anointed" (Isa. 45:1) as an agent to accomplish the divine purpose of restoring his people to the land. In such events, God was active in history, carrying forward his redemptive purposes through the nation



Israel in a way which sets apart this one current from all others in the river of history.

However, this is only part of the story. The Biblical view represents God acting immediately as well as mediately in history.

The uniform presupposition of the Bible is that of two worlds: the world of human experience on earth, and the world of God. "Over against the Hebrew prophet's sense of the value of history, however, was his equal sensitiveness to the eternal order surrounding, engulfing, and piercing, as it also transcended, the temporal with which his sense life had to do."<sup>1</sup> God is a personal, willing, active being who is neither exclusively immanent within nor aloof from the historical process. God's power is not limited by the world which is his creation, but God may as he chooses enter directly into the course of human history to further his purposes. There is no sense of dichotomy between God and his world, but as his purposes may require, God may act dynamically in the events of history. Man, left to himself, would only destroy himself and bring the course of history to tragedy. But God because of his gracious purpose to save man from self-destruction from time to time "intervenes" in history. We may speak of this as the eternal intersecting the temporal; or as the transcendent entering into the natural; or more simply as the supernatural or the miraculous. The miraculous is not unnatural; nor is it a "violation" of the laws of nature. It is another form or manifestation of the divine power which is also evident in the natural order of things. Both the natural and the supernatural are evidences of the divine activity.

Thus the "supernatural" is intrinsic to redemptive history. God repeatedly manifests his purposes through disclosures of divine power. This fact of the supernatural is an offense to the secular historian, for he insists that all "historical" events must be capable of explanation in terms of known and demonstrable causes.<sup>2</sup> Defined in these terms, the Biblical account of the resurrection of Jesus is not an "historical" event, for there is no natural explanation for

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1. John Wick Bowman, *The Religion of Maturity* (Abingdon Cokesbury, 1948), p. 57.

2. Cf. C. C. McCown, "In History or Beyond History?" *Harvard Theological Review*, 38 (1945), 151-175.

bodily resurrection. The virgin birth cannot be "historical" for babies cannot be born without male seed. The stories of angelic visitations and of theophanic appearances are not "historical," for neither angels nor spirit-beings are historical personages. Similarly, the incarnation is not "historical"; such matters as those of a pre-existent divine being, a "god-man," are beyond historical control; they belong strictly to the area of faith. Furthermore, the idea of the second coming of Christ, resurrection and judgment cannot be thought of as "historical" but must be placed "beyond history."

It must be admitted that all of these matters cannot be reduced to the historical control demanded by the secular historian; for in all of these "supernatural" events, the cause of the event is God, not man. Furthermore, in such instances, God acts not mediately through men but immediately; and for such events there is no natural explanation. However, the Biblical point of view is that *these events actually happened on the scene of human history*. They are "historical" in that something actually happened in terms of human experience; but they transcend the ordinary historical in that the cause is not "historical" but suprahistorical—God.

The secular historian cannot accept this Biblical view of history, for his world-view will not admit the possibility of the supernatural. This naturalistic point of view has invaded the field of modern Biblical studies. Some scholars, like Rudolf Bultman, would ascribe everything supernatural or suprahistorical to the realm of mythology. Others would distinguish between facts and faith, or history and theology, or event and meaning. The "facts" are the occurrences which can be accounted for in terms of "historical" experience; however, faith sees something in the facts which the secular historian cannot see. Faith sees a meaning invisible to the natural eye. Theology consists of the historical facts plus their meaning which is recognized only by the eye of faith.

In some instances this differentiation is helpful. *Christ died*; this is an historical fact, observable to anyone. *Christ died for our sins*; this is meaning, interpretation, theology, which can be confessed only by the man of faith. However,

to the historical observer, this spiritual fact was not evident to the physical eye. Even John at the cross watching Jesus die could not see that atonement was being made for sin. In this instance, an historical event is given a theological meaning; but the theological meaning cannot exist apart from the historical event. Thus history and theology are inseparably wedded.

However, other events involve more than theological meanings, and the distinction between facts and faith does not help. The facts themselves are supernatural in their character. For instance, while the resurrection of Jesus has no "historical" explanation in that no scientific or historical knowledge can account either for the fact of the resurrection or the character of his resurrection body; it is not for that reason nonhistorical. If a newspaper photographer had been in the garden when Mary clung to Jesus' feet, the camera film would have recorded the form of Jesus as well as that of Mary. The fact that the recorded appearances of Jesus were granted only to believers does not support the opposite opinion. On the contrary, the disciples did not become believers in the resurrection until they had seen Jesus. According to our data, the appearances created faith, and not faith the appearances. Paul's conversion should amply demonstrate this. The resurrection is therefore history, even though the historian *qua* historian cannot account for the event, unless he admits divine causation. Such is the interpenetration of history and theology. *The supernatural, when it impinges upon the natural, becomes historical.* The Bible is full of actual interventions of the divine world into the natural world to accomplish the redemption of men. From the Biblical point of view, which is theistic, redemptive history which excludes the supernatural is inconceivable, for redemptive history is God's activity in history; and the divine activity cannot be limited to the terms of human experience.

*Biblical Theology and Revelation.* Since Biblical theology is the description and interpretation of the divine activity in redemptive history which includes the incursion of the supernatural, divine world into the natural, it follows that redemptive history is revelatory. In the process of redemptive history, God reveals himself to men. Revelation and redemption are thus inseparably associated. The in-



terpretation of Bible theology primarily as the history of religion, i.e., of the human quest for and the interpretation of God, completely misses the Biblical perspective. Israel constantly tended to sink to the religious level of her pagan neighbors; it was only the continual divine agency intervening in this natural course of events which checked the declension and raised Israel's religion to ever higher levels.

Thus the events of redemptive history are themselves revelatory. God revealed himself and his purposes in the acts of history. We may therefore speak of "act-revelation." Revelation is embodied both in "ordinary" historical events and in the "supernatural." The entire course of Old Testament history is revelatory. Referring to the deliverance from Egypt and the subsequent history when a generation perished in the wilderness, Paul said, "Now these things happened to them as a warning, but they were written down for our instruction" (I Cor. 10:11). Such events reveal the wrath of God against sin and rebellion. This concept of *revelatory history*, which is implicit in all the Bible, is elaborated in the book of Hebrews. It provides the background for Stephen's sermon (Acts 7) and for Paul's first recorded sermon (Acts 13). Revelation by acts finds its fullest expression in the person and work of Jesus. His very person was revelation (Jn. 14:9); his deeds disclosed his divine mission (Jn. 5:36) and should provide sufficient cause to elicit faith (Jn. 10:38). The supreme act in revelatory history is the resurrection (Acts 17:31), which is the final guarantee that the divine purpose at last will be accomplished in the day of judgment.

It is noteworthy that in this passage, the resurrection of Christ and the day of judgment are linked together. This is important in understanding the Biblical view of eschatology. Many modern critics insist on placing the supernatural events of the consummation—parousia of Jesus, resurrection, judgment, etc.—"beyond history." The argument is that history knows nothing of a supernatural being descending from the heavens to judge the world. Such events are "beyond history"; i.e., they are not historical. The Biblical perspective, however, views the incarnation of Christ to be the Savior, and his parousia to be Judge as two aspects of a single great work of redemption. Both are "historical" in that both have to do with the actual experiences of hu-

man beings living on the earth. However, neither of these events is "natural" in that neither can be explained by ordinary historical causation. Both the coming of Jesus of Nazareth and the revelation of Christ the Judge embody the incursion of the divine world into the natural, the supra-historical reaching into the historical. The difference between the first and second appearances of Christ (Heb. 9:26-28) so far as the relationship between the world of God and of men is concerned is quantitative and not qualitative. The interpretation which asserts that the life of Jesus of Nazareth is historical while the parousia of Jesus is non-historical reflects a modern point which is irreconcilable with the Biblical perspective.

The acts of God in redemptive history are revelatory whether (from the viewpoint of the modern critic) they involve only "ordinary" historical persons and events as in the case of John the Baptist, or completely supernatural events as in the case of angelophanies, theophanies and the parousia of Jesus, or a mingling of the "natural" and the "supernatural" as in the case of the incarnate Jesus, who even in the earliest Gospel is represented both as a human and a divine being.<sup>3</sup>

However, redemptive history is not the only mode of revelation, nor is it *by itself* an adequate vehicle of revelation. God reveals himself not only in acts but also in words. The revelation contained in history must be explicated by words. In the first instance, these words were spoken. The prophets explained the judicial meaning of the captivities by their inspired pronouncements. Frequently, revelation in acts was both preceded by the prophetic word and followed by the interpretative word. In the New Testament, the revelation in the person and acts of Jesus is not left to speak for itself; it is accompanied by authoritative, explanatory words. Jesus gave utterance to the revelatory significance both of his person and his deeds, and his words are themselves revelation. This fact which is explicit in the Fourth Gospel (Jn. 3:34, 6:63, 8:47, 12:48) alone explains the authority of Jesus' words in the Synoptics (Mk. 1:27, Mk. 13:31, 8:38, Matt. 5:22, etc.; 7:24). This absolute authority of the spoken interpretative word is not limited to the

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3. Cf. Vincent Taylor, *The Gospel According to St. Mark* (Macmillan, 1852), p. 152.

Old Testament prophets and to Jesus, but is extended to the inspired utterances of New Testament prophets. Paul, who was both apostle and prophet (Acts 15:1), speaks with an authority which would be sheer arrogance unless the claim were authenticated (Gal. 1:8f.; II Thess. 3:4, 6; I Thess. 2:13). The apostolic interpretation of the revelation in the person and deeds of Jesus shares the same authority, for the interpretation is also a part of the revelation. The revelation in Israel includes the historical events plus the inspired prophetic interpretation; and the revelation in Christ includes the *historical event plus the apostolic interpretation*.<sup>4</sup>

Revelation is embodied in written words as well as in spoken words. The prophetic announcements and the authoritative interpretations of the Old Testament prophets frequently assumed oral form before they were written; but the written form shared the same revelational authority as the uttered word. This sense of revelational authority has found embodiment in the Biblical canons. Jewish literature contains many historical, legal, poetical and eschatological books besides those of the Old Testament, but they do not share the same sense of redemptive significance and revelational authority. Jesus and the apostles looked upon the books contained in the Old Testament canon as possessing divine sanction and therefore authority even as their *writers* were carried along by the Spirit when they spoke (II Pet. 1:21). When the prophet spoke, he was moved by the Spirit. When he *wrote*, his writings were inspired. Thus the words of the prophets, both spoken and written, are authoritative and revelatory.

Again, this same sense of authority extends to the writings of the New Testament prophets. Jesus promised his disciples that the Spirit of God would lead them into all truth (Jn. 16:13). This revelation of truth is conveyed to the apostles and prophets (Eph. 3:4-5) and deposited in their writings. It is in light of this revelational character that we are to understand Paul's claim that his letters

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4. It is at this point that much excellent modern work seems to us to come short of the Biblical position. There is a wholesome modern emphasis upon act-revelation (See for instance, G. Ernest Wright, *God Who Acts*, [London, 1952]) which unfortunately fails to recognize the importance of word-revelation.



embody divine commands (I Cor. 14:37), and the admonition, "If any one refuses to obey what we say in this letter, note that man, and have nothing to do with him" (II Thess. 3:14). Against this background, we ought not to be surprised when Peter refers to the writings of Paul as "scripture" (II Pet. 3:15-16),<sup>5</sup> i.e., sharing the revelational and authoritative character of the Old Testament writings.

The Scriptures of the prophets are therefore more than an interpretation of the events of redemptive history; they share in the totality of that revelation. The interpretations embodied in Scripture are themselves revelatory. The study of Biblical theology, therefore, includes the study of the events of redemptive history and of the authoritative interpretations.

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5. Cf. R. H. Strachan, "Second . . . Peter," *Expositor's Greek Testament*, V, p. 147.

# *The Church of Scotland's Report on Baptism*

BY ROBERT G. BRATCHER

On May 30, 1955, the General Assembly of the Church of Scotland, meeting in Edinburgh, received the Interim Report of the Special Commission on Baptism, presented by the convener, Prof. T. F. Torrance. This report is now being studied by the Scottish churches, and should be of interest to all who try to keep abreast of current theological trends.

Its avowed purpose is "to examine the teaching of Holy Scripture, and to set it forth as carefully and fully as possible in order that the doctrine and practice of the Church may have a solid Biblical foundation" (p. 1). What it actually does is to defend vigorously and uncompromisingly the theory and practice of infant baptism. Its tone throughout is sententious and dogmatic, and its polemic nature is obvious. Believers' baptism, we are told, has not the slightest scriptural warrant, and those who practice it are roundly denounced as imposing their own rational pattern upon scriptural teaching (p. 20); to require faith of the candidate for baptism is to systematize the work of Christ and constitutes an attempt to control the Holy Spirit (p. 52); the mode of baptism, whether immersion, sprinkling or pouring, is declared to be inconsequential (p. 45). The sprinkling of babies is stoutly defended as the only genuinely scriptural and Christian performance of the ordinance of baptism, and those who would hinder it are guilty of a terrible crime (p. 23).

How does the Report arrive at these extraordinary conclusions? By flagrantly flouting the simplest rules of grammatico-historical exegesis of Scripture; by constantly disregarding the critical and literary problems involved in the handling of Synoptic material, and by adopting an approach to and use of Biblical texts that are a throw-back to the worst type possible of dogmatic interpretation, which forces Scripture to support theological positions established in advance. All this is done in a manner so dogmatic and pontifical as to evoke from Principal R. L. Child the following comment: "It forms what I can only call a kind of baptismal manifesto. Indeed its tone suggests that the

authors regard its contents as almost in the nature of a revelation."<sup>1</sup>

It is the purpose of this article to examine the way in which the New Testament is used by the Report to support its contentions.

### *Historical References*

It will be profitable, at the outset, to notice the way in which historical references, both Biblical and ecclesiastical, are used by the Report to bolster its claims. Early Church practice is not examined in detail: nevertheless, sweeping claims are made which are hardly borne out by the relevant evidence. It is claimed, for example, that "the whole of the Early Church was unanimous about infant Baptism for centuries. . . . For four hundred years at least there was no dispute about infant Baptism in the Church. . . . The unanimous view of the Ancient Catholic Church predisposes us to regard infant Baptism as the unchallenged practice of the Christian Church from the very beginning" (p 20).

These sweeping statements bear closer scrutiny. The few references to baptism in the Apostolic Fathers make it clear that the baptism of responsible candidates only is contemplated. The *Didache* is quite explicit: candidates for baptism are to be instructed in the nature and meaning of the Christian way, and only after all these things are rehearsed are they to be baptized.<sup>2</sup> The *Shepherd* of Hermas is likewise clear: "These are they who heard the Word and wish to be baptized in the name of the Lord."<sup>3</sup>

Justin Martyr is even more forceful: he "who has believed and given his assent" is to be baptized.<sup>4</sup> Candidates for baptism are further described as those who "are persuaded and believe that the things spoken and taught by us are true, and are in this manner able to live."<sup>5</sup>

Such language is hardly applicable to infant baptism. Bethune-Baker points out that not even in the time of

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1. R. L. Child, "The Church of Scotland on Baptism," *The Baptist Quarterly*, XVI (April, 1956), p. 245.

2. *Didache*, vii. 1.

3. Hermas, *Shepherd*, Vision III. vii. 3.

4. Justin Martyr, *Apology* I, lxxv.

5. *Ibid.*, lxi.



Tertullian was the baptism of infants a universal practice,<sup>6</sup> while Principal Child refers to the fact that Augustine of Hippo and Basil of Caesarea, though born to Christian mothers, were not baptized as infants.<sup>7</sup>

The Report further claims that "the testimony of Origen in the Second Century agrees with this. He said that infant Baptism had been practised in his family from the very beginning of the Christian Church" (p. 20). Origen's dates (*circa* 185-254) make it impossible to place his testimony in the second century, and the Report does not document the statement he is supposed to have made. Perhaps the reference is to what he writes in his *Commentary on Romans* (Book V). Arguing from the fact of original sin, Origen quotes the Levitical sin-offering prescribed for children in Lev. 12:8, and David's statement in Ps. 51:7, and adds: "For this reason also the Church has a tradition from the apostles to give baptism even to infants."<sup>8</sup> It will be agreed that this apologetic statement hardly qualifies as historical evidence that infant baptism was practiced by the Church from its inception to the time of Origen.

With the exception of Tertullian's protest against the baptism of infants,<sup>9</sup> Origen's statements may be the earliest explicit reference to infant baptism. Perhaps Irenaeus alludes to it,<sup>10</sup> but the reference is vague and allows no certainty. Bethune-Baker's cautious estimate ("seems to attest it"<sup>11</sup>) is to be preferred to Cullmann's flat claim that "Irenaeus affirms infant Baptism."<sup>12</sup>

Although the Report's claims do not seek their validation in Early Church practice, nevertheless this uncritical and inaccurate use of the evidence hardly inspires confidence in the Report's historical objectivity.

Another example of careless use of historical data is to be seen in the way in which the baptismal formula is discussed. Noting the fact that the Trinitarian formula of

6. J. F. Bethune-Baker, *The Early History of Christian Doctrine*, p. 379, n. 3.

7. Child, *op. cit.*, p. 246.

8. Migne, *P. G.*, XIV, col. 1047; cf. also *Hom. in Lev.* viii. 3 (Migne, *P. G.*, XII, col. 496).

9. Tertullian, *de Baptismo*, 18.

10. Irenaeus, *adv. Haer.*, II. xxii. 4.

11. Bethune-Baker, *loc. cit.*

12. Oscar Cullmann, *Baptism in the New Testament*, p. 28.

Matt. 28:19 is not attested by the Acts—which records baptism in the name of Christ only—the Report states that the earliest evidence outside the New Testament, the *Didache*, Justin Martyr and Hippolytus, shows that the Trinitarian and Unitarian formulas were used indifferently (p. 7). This is not quite accurate. The *Didache*, in prescribing baptism, specifically names the Trinitarian formula.<sup>13</sup> The succinct warning in ix. 5 that only “those who were baptized in the Lord’s name” may eat or drink of the Eucharist, does not constitute evidence that the Unitarian formula was used in baptism. Justin specifies the Trinitarian formula,<sup>14</sup> and so does Hippolytus.<sup>15</sup>

History is called upon again when we are told to look upon Jewish proselyte baptism as a perfect forerunner to Christian baptism, with reference to Prof. Torrance’s article on the subject (pp. 14-15)<sup>16</sup> That the historical evidence is not so clear and unambiguous as could be desired, however, may be seen in the persuasive answer to this article by Prof. T. M. Taylor.<sup>17</sup>

The Twelve, the Report states—all of them!—were baptized by John, and then called by Jesus (p. 9). This statement is supported by the following references: Luke 7:29f. (which speaks of “all the people and the tax collectors” having received John’s baptism); John 1:35f. (refers to two of John’s disciples); John 13:9f. (“ye are clean, but not all of you”); Acts 1:5 (“you shall be baptized with the Holy Spirit”); and Acts 1:21f. (the successor to Judas must have companied with the Apostles from the beginning to the end of the Lord’s ministry). None of these references supports the Report’s claim—unless we are meant to take Luke 7:29 quite literally! Nowhere is it stated, in these passages, or elsewhere in the New Testament, that the Twelve were baptized by John. We will have occasion to cite other similar instances of multiplying of Scriptural references which, when examined one by one, do not bear out the claims which are supposed to rest on them.

13. *Didache*, vii. 1, 3.

14. Justin Martyr, *Apology* I, lxi.

15. Hippolytus, *Apostolic Tradition*, xxi. 12-18; cf. Cyril of Jerusalem, *Catechetical Lectures*, II. 4; Tertullian, *adv. Praex.*, xxvi, which prescribe triple immersion.

16. *New Testament Studies*, I (November, 1954), pp. 150-154.

17. *Ibid.* II (February, 1956), pp. 193-198.

These historical questions are all small matters, perhaps. But a study which proposes to use history to support its conclusions must show more accuracy and objectivity in the handling of historical data than this Report has shown.

### *Uncritical Use of Scriptures*

Besides this free and easy handling of historical data, the Report is guilty of a very uncritical use of scriptures. Mark 16:16a, 19, for example, are cited as Scripture without any qualification (p. 50). Rev. 1:5 is quoted to read, "Unto him that loved us and washed (or loosed) us from our sins . . ." (p. 44), as though it were a matter of indifference which is the true reading, when as a matter of fact "loosed" is to be preferred.

In dealing with infant baptism II John 1 is drawn upon for support, as though a lady and her children were, indubitably, addressed (p. 19). It is more likely, however, that the language is metaphorical, especially in the light of v. 4 (which would of itself dispel the notion that the *tekna*, if actually children, were babies!), and particularly v. 13. Likewise the greeting of Ignatius (*ad Polyc.* vii. 2) is taken to be pertinent to the argument. Does the Report seriously look upon these two passages as undoubted references to infant baptism? Does the context count for nothing? Are we to light upon the word "children" in any scriptural or ecclesiastical writing and force it into the service of dogmatic theology? Surely these questions answer themselves. There is nothing in the context of II John or of the Epistle to Polycarp even faintly to support the contention that infant baptism is implied.<sup>18</sup>

It is said that because of the prominence of the first-born in the Exodus event "the New Testament speaks so much of the redemption of the first-born and even calls the Church the Church of the first-born" (p. 28), with a string of scriptural references following. It is instructive to examine them: Rom. 8:28, Col. 1:15, 1:18, and Heb. 1:6 are all references to *Jesus Christ* as the "firstborn among many brethren," "firstborn of all creation," "firstborn from the dead" and "the firstborn." Heb. 11:28 is a historical ref-

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18. One wonders, in the light of these references, why such a valuable reference (from the Report's Viewpoint) as Ign. *ad Smyrn.* xiii. 1 was overlooked.



erence to the Israelite first-born, in the flight from Egypt, while Heb. 12:23 is *the only reference* in the New Testament to the "Church (or, assembly) of the first-born." It is thus evident that the New Testament *nowhere* emphasizes the redemption of the first-born, while the single reference in Heb. 12:23 to "the assembly of the first-born who are enrolled in heaven" (RSV) is spiritual—surely the Report would not have us take "first-born" literally!

The reading "fellowship of the mystery" in Eph. 3:9 is deemed to be pertinent to the argument (p. 34), although it is so poorly attested as not to even warrant mention in the variants listed by Nestle in his text (the true reading is "stewardship of the mystery"),

Of the incident concerning the healing of the nobleman's son, from the statement "he himself believed and his whole house" (John 4:53), we are to conclude that "obviously the children are included" (p. 19). Obviously the healed son is included—but his age is *not* obvious: he is referred to variously as *huios*, *paidion* and *pais*, and nothing at all can be inferred as to his age (except that he was not a mature adult). Nor are we told that the nobleman had any other issue.

It is stated that in I John "children are specially spoken of as baptized into Christ, and born of God through the Spirit" (p. 26). The Report arrives at this conclusion by claiming that in chapter 2 the author specifically addresses "little children in distinction from fathers and young men." *Teknia*, says the Report, are the infants, while *paidia* are the little children. A reading of the epistle quickly dispels such a notion. In 2:12-14 the whole group is addressed twice, the first time (vs. 12-13) as *teknia* (children), *pateres* (fathers) and *neani skoi* (young men), the second time (v. 14) as *paidia* (children), *pateres* and *neani skoi*. In both instances the first term is inclusive, comprising "fathers" and "young men," while here as elsewhere in the epistle *teknia* and *paidia* are used as synonyms. They are a term of endearment which the author, presumably an old man, uses in addressing his readers.<sup>19</sup> And since the author explicitly defines them as "you . . . who believe in the name of the Son of God" (5:13), we may be excused if we do not agree with the Report that here is proof that irresponsible babies

19. Cf. *teknia* in 2:1, 2:28, 3:7, 3:18, 4:4 and 5:21; *paidia*, 2:18.

are included among the baptized Christians whom the author addresses.

In the section dealing with Christ's blessing the little children (pp. 23-25—see below), the Report notes that while Mark and Matthew use *paidia*, "Luke uses the term sucklings or infants (*brephe*)," further proof that "here *infant* Baptism is signified" (p. 25). This strangely overlooks the fact that although Luke does describe the children as *brephe* (18:15), yet in the following two verses he uses the same words (*paidion*, *paidia*) used by the other evangelists. The change in Luke is purely stylistic—unless the Report wishes us to understand that Luke differs from the other evangelists in the matter of the age of the infants. On any reckoning, however, if any significance is to be attached to Luke's use of *brephe* in v. 15 it is to the detriment of the Lucan account. As Creed says, succinctly: "*Brephe* is less appropriate, as some conscious capacity in the children seems needed to give point to the saying concerning receiving the Kingdom of God as a little child."<sup>20</sup>

The cumulative effect of the way in which specific scriptures are used in support of the Report's findings is to make the reader uncomfortably aware of the fact that the critical use of the New Testament, with proper regard to such fundamental matters as text, grammar, and historical and literary settings go by the board in the Report's single-minded determination to force Scripture, and what is not even attested as Scripture, to support the arguments set forth.

### *Dogmatic Use of Scripture*

It is in the dogmatic use of Scripture, however, that the Report shows to what length it will go in order to establish its findings.

It has been taken for granted by paedo-baptists that the case for infant baptism in the Church is to be defended, not by an appeal to the practice of infant baptism in the New Testament—since the evidence for such practice does not exist—but wholly from theological presuppositions. Cullmann, for example, warns paedo-baptists:

All discussions about Baptism should begin with this question, viz. with the theological definition of

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20. J. M. Creed, *Commentary on Luke, in loc.*

the essence and meaning of Baptism. It is in fact necessary to ask whether infant Baptism is attested by our primitive Church sources. Now the New Testament texts allow us to answer *this* question with certainty in neither one way nor the other, and we must simply accept this fact. Even the passages which speak of Baptism of 'whole houses' allow no unambiguous conclusion to be drawn, at least in this respect. For we do not in fact know whether there were infants in these houses. They are not effective proof of the practice of infant Baptism in apostolic times.<sup>21</sup>

The Report of the Church of Scotland, however, will have none of this half-hearted discrimination. Much the opposite! Courageously, not to say brazenly, the Report affirms, time and again, that the New Testament evidence is clear and unambiguous that infant-baptism was practised in the Apostolic Age.

The Report claims that Acts shows that the "Church baptizes in water those who believe, men and women with their children" (p. 12). "We can confidently say that if the New Testament had meant to exclude infants from Christ's baptism it would have used language . . . to make this quite clear" (p. 19). "The New Testament takes it for granted that infants are to be initiated into the New Covenant as they were into the Old" (p. 19). The silence of the New Testament "predisposes us to believe that the Christian Church administered Holy Baptism to infants from the very beginning" (p. 19). Acts 2:38f., says the Report, is conclusive evidence that Peter "is enjoining Baptism [not only for adults] . . . but also for their children" (p. 21). "Those who are baptised are to have their children baptised with them" (p. 21). "Here we have unequivocal insistence" that the children are included (p. 21). In the bringing of the children to Jesus "we are meant by the Evangelists to find the justification of infant Baptism" (p. 29). Even Paul is a witness: "It is indubitably clear that . . . Paul meant us in the Christian Church to baptize children as well, for infant Baptism is demanded by Old Testament example" (p. 28). And so the Report concludes: "Not only does the New Testament bear clear and widespread traces of infant Baptism throughout its pages, but

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21. Cullmann, *op. cit.*, p. 24.



it reveals a doctrine of Baptism which requires the Church to baptize its children" (p. 29).

Let us therefore examine the evidence as presented. As is to be expected much is made of Old Testament precedents, particularly the inclusion of the children in the Covenant (pp. 12-13). Even the community of the Dead Sea, a Sunday supplement favorite nowadays, is found to yield evidence for infant baptism (p. 13). Jewish proselyte baptism (pp. 14-15) as well as circumcision (pp. 13-14) are pressed into service. Not only Jewish practice, but even Gentile practice is adduced as evidence: "in the Gentile world children were also baptized in the mystery religions" (p. 19).

But it is the New Testament itself that furnishes the Report with its main body of evidence. Acts 2:38f. serves as a basis for the discussion: "For the promise is to you and to your children and to all that are far off, every one whom the Lord our God calls to him." Because the word *teknois* is used in this passage, it is clear, says the Report, that Peter is enjoining baptism for the children (p. 21). No account is taken of the fact that Peter explicitly demands repentance as a condition for baptism. Can babies fulfil that requirement? Although the Report has much to say about proxy faith, it is as yet unable to bring itself to speak of proxy repentance.

Matthew 11:25 (parallel Luke 10:21) is next examined: "I thank thee, Father, Lord of heaven and earth, that thou hast hidden these things from the wise and understanding and revealed them to babes." It is held that the reference to "babes" establishes the fact that "children have a unique place in the Kingdom" and that "the relation of little children to the Father is understood as mediated through the Sonship of Christ. Little children may not know what they are saying, but Jesus is Himself their cry to the Father" (p. 22). It is surely superfluous to point out that "babes" (*nepiois*) here is used metaphorically, denoting the simple and unsophisticated disciples to whom the Father has revealed the things he hid from the "wise and prudent." The metaphorical use of the word is beyond dispute.<sup>22</sup> Yet "babes" here, according to the Report, proves

22. Cf. the similar use in I Cor. 3:1 "babes in Christ," Gal. 4:3, Eph. 4:14.

that babies had a special place in the Gospels! A more palpable twisting of the very obvious meaning of the passage would be hard to find.

Matthew 18:6—"one of these little ones who believe in me"—is likened to Gal. 3:24f. (the law as pedagogue vs. faith). The Report bids us see that in Galatians the identification between "believe into" and "baptized into" is apparent: *therefore in Matthew 18:6* the little ones who believe in Christ are little ones who are baptized in Christ (p. 23). By such a violent non-sequitur is proof established!

It follows, therefore, that to place a stumbling-block in front of little children actually means, according to this baptismal manifesto, "to hinder their being baptized" which "is regarded as a terrible crime" (p. 23). Following Cullmann, the use of "forbid" (*koluein*) is taken as conclusive evidence that we are here dealing with infant baptism.<sup>23</sup>

In this same incident of the blessing of the children the Report sees a profound significance in the Matthaean version (19:13): "They brought forward to Him (i.e. like lambs to the altar) little children" (p. 24). The argument is characteristic—and instructive. Mark (10:13) and Luke (18:15) use the active voice of the same verb used by Matthew (*prosphero*) and are both properly translated, "They were bringing"—while it is precisely Matthew who puts the verb into the passive voice, "Children were brought to him." Yet the Report mistranslates Matthew "they brought forward" and adds, gratuitously, "like lambs to the altar," justifying this by explaining that Matthew's language is "definitely drawn from the Jewish liturgy"—again without any corroborating evidence.

Is this quibbling? If so, it is quibbling with the very dogmatic and arbitrary use the Report makes of scriptures, without the proper regard to such matters as grammar and context, as though they were of no consequence whatsoever.

Our Lord's action in laying his hands on the children is said to be so strongly similar to "the earliest accounts of Baptism" (presumably in the book of Acts) "as to constrain us to read this as intended to speak of Baptism" (p. 24).

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23. Cullmann's theory has been subjected to an analysis by W. A. Argyle who concludes that the evidence does not support Cullmann: *Expository Times* LXVII (October 1955), p. 17.

The reader will judge for himself whether or not such constraint is felt. In the meanwhile one can think of no better comment than that made by J. Robert Nelson in his recent study of the doctrine of the Church in contemporary Protestant theology: "Only sentimentality can lead a theologian to consider Jesus' summoning of the little children as a warrant for infant Baptism."<sup>24</sup>

Not only in the Gospels, but in the Epistles as well, the Report finds its conclusions vindicated (pp. 25-29). In Ephesians, for example, since children are mentioned (6:1-2), it is obvious that they "are included in 'the *saints* and the *faithful* in Christ Jesus' . . . it being taken for granted that they are members of Christ's Body . . ." (pp. 25 f.). Again, this proves that babies were baptized. The same is true of Colossians and of I John (p. 26). We have already examined the use of *teknia* in I John.

I Corinthians 7:14—"your children . . . are holy"—is another proof text the Report appeals to. "If 'holy' does not actually mean 'baptized,' it has nevertheless to be interpreted in terms of Baptism, after the analogy of Jewish Proselyte baptism" (p. 27). The Report continues:

We are forced to conclude, therefore, that if "holy" does not refer to baptized children, the fact that they are "holy," that they are already within the Holy People, the New Israel, demands their Baptism. To use the language of the New Testament baptismal liturgy, "What hinders them to be baptized?" "Who can forbid Baptism?" "Forbid them not" for of such—the "holy"—is the Body of Christ. Surely it were better for a man to have a millstone hung round his neck and to be drowned in the depth of the sea than to hinder one of these "holy" ones from being received into the name of the Lord Jesus Christ (p. 27).

These exegetical gymnastics are typical: one is asked to believe that "holy" in I Cor. 7:14 has the technical Old Testament meaning of a member of the chosen people, and that this transferred meaning definitely refers to Christian baptism, because the "children" incident in the Gospels is proven to contain baptismal significance. Such agility is hard to follow, to say the least.

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24. J. Robert Nelson, *The Realm of Redemption*, p. 130, n. 29.



### *The Mode of Baptism*

The Report is satisfied to pass off the mode of baptism with a brief comment. It would appear, from several references, that the Report recognizes that the New Testament mode consisted of immersion: "In the actual administration of Baptism by the Apostolic Church the candidates descended into the waters and after being immersed in them in death, they ascended . . ." (p. 29). "Those who were baptized . . . descended into the waters and were immersed in them, in an act signifying burial with Christ" (p. 37). "The rite of immersion in water at Baptism represents burial with Christ" (p. 39).

Yet in the discussion of "Immersion and Affusion" (pp. 45-46), though conceding that "it is total immersion that supplies the ordinance with its most vivid representation" (p. 46), the Report finds that "it is not a matter of importance" which mode is used. The only difference between the two modes is the amount of water used, immersion being "much water" and sprinkling or pouring "little water." In another of its broad generalities, unsupported by any proof, the Report professes to find evidence that in the New Testament "both total immersion and affusion were in use and sometimes both together" (p. 46).

### *Summary*

We are now in a position to summarize our findings concerning the Report's use of Scripture.

(1) The proper limits are not observed in the way in which the Old Testament and extra-biblical material are brought to bear upon New Testament doctrine and practice. Analogy is not proof. A thousand parallels may be drawn from the Old Testament, the Rabbinic literature, the Mystery Religions, the Dead Sea Community and Jewish proselyte baptism: yet no number of parallels, of themselves, constitute evidence for the existence of any aspect of faith or practice in the New Testament. At best parallels may serve to illustrate and explain beliefs and practices explicitly set forth in New Testament writings: but to use analogies as though they were proof is to violate one of the most elementary rules of Biblical exposition.

(2) Little or no attention is given to the historical and

literary contexts of scriptures used to support doctrinal conclusions. The worst sort of the proof-text method of interpretation is used freely throughout the Report. At times it will hedge its findings by the use of "it seems", "it would appear", "it is probable", and the like: but such escape clauses are soon discarded when the conclusions are drawn. Figurative and metaphorical terms and expressions are taken literally. Any time the term "children" is used in the New Testament the Report may use it as a direct reference to babies, and their baptism, disregarding altogether the context and the possible metaphorical use of the term. This error is so flagrant as to make one wonder whether the Report is meant to be taken seriously and studied in detail by its readers. By fixing upon a word, or a particular grammatical construction, completely overlooking the context, parallels are found where in fact there are none.

We had thought that the age of the proof-text method of interpretation was on the wane, but the Report avails itself of this antiquated and disreputable method in order to bolster its findings. The result is nothing less than eisegesis.

(3) Debated and debatable conjectures and theories are drawn upon as historical evidence and presented as proof. Such theories are legitimately employed and may profitably be used in any study of the New Testament: but when theories are used as accepted facts, and their provisional and conjectural nature forgotten, no serious student of the New Testament will with confidence accept the findings of such a study.

(4) A more serious objection remains: the conclusions of the Report are reached only through a wholesale transfer of all the New Testament says concerning baptism to the current practice of infant baptism. The Report apparently feels its case for infant baptism to be so well established as to warrant applying all baptismal texts to the discussion of the subject. Principal Child appropriately quotes C. F. D. Moule on this: "It is disingenuous (or, at best, ignorant) to transfer to Infant Baptism a weight of doctrine and a wealth of promises which, in the New Testament, are associated only with a responsible adult experience."<sup>25</sup>

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25. *Theology*, November, 1945: R. L. Child, *op. cit.*, p. 247.

Only once does the Report indicate awareness of the invalidity of this extraordinary transfer, by indirectly admitting that there may be a difference between the baptism of a baby and the baptism of a responsible person: "It is clear, that God accomodates Himself to an infant in its weakness otherwise than as He accomodates Himself to a mature adult" (p. 41).

Aside from this concession, however, the Report takes it for granted that it can legitimately use all scriptures in its defense and exposition of infant baptism. When it comes up against the logic that, on its own grounds, the Supper should be given to infants, its defense is notably weak (pp. 28-29). In baptism, the Report says, the candidate is wholly passive, while in the Supper the command reads, "This do in remembrance of Me" (p. 28). As though there were anything passive in repenting from sins, in accepting and confessing Jesus Christ as Lord and Saviour which the New Testament demands of those who would go down into the waters of baptism!

That the Report remains aware of the inconsistency of its position is clear from the references it makes to the Supper as the climax and culmination of infant baptism. "It is not till they confess the name of the Lord Jesus Christ that they are brought to participate in the Lord's Supper. Then their Baptism into Christ is renewed by participation in the Communion of His Body and Blood" (p. 21). Again: "In Baptism the child is planted in Christ but this 'in Christ' comes to its full reality when in Holy Communion Christ comes to abide in the heart of the child" (p. 41). And, finally: "Our infant Baptism into Christ discloses its effectual reality in the confession of faith and in Holy Communion" (p. 42). No more damaging admission than this could be made of the truth of Barth's charge that paedobaptism reduces baptism to "half-baptism."<sup>26</sup>

Time and again the Report makes extraordinary concessions which would, at their face value, completely invalidate the theory and practice of infant baptism. Consider the following statements: "Baptism requires the response of faith, and a whole life of faith, for we cannot be

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26. Karl Barth, *The Teaching of the Church Regarding Baptism*, p. 48.

saved without faith" (p. 18). "Christian Baptism involves repentance as it did in the preaching of John the Baptist, but this repentance is now really possible because of the Baptism of the Spirit" (p. 21). "The prior and objective fact behind Baptism is God's calling and that is answered by our calling on the name of the Lord . . . Baptism calls for our personal response" (p. 21). William Manson is quoted with approval: "Baptism commits us to a personal death to sin and a personal resurrection to newness of life in Christ" (p. 37). "Within this covenantal relation God requires faith, for we are baptized into the New Covenant, into the obedience and service of Christ" (p. 49). "Apart from repentance and faith Christian Baptism is unthinkable. The Gospel calls men to account, to decision, and to confession of the name of Christ, and all that is focused in Baptism" (pp. 49-50). One can only ask, amazed: "If apart from repentance and faith Christian Baptism is unthinkable, how then can the rite be administered to a baby?" Of course the Report holds that in the case of babies the necessary faith is supplied by the parents and the Church. Where, one asks, does the New Testament declare such proxy repentance and proxy faith to be effective in the Christian experience? Unthinkable, indeed!

(5) Finally one must protest against what is no less than a caricature of the anti-paedobaptist position. "The Churches . . . who adhere to 'believers Baptism,' as it is called, baptising adults only, definitely exclude infant Baptism, thus laying down a law, where the New Testament lays down no law, fixing the age of Baptism. It is certainly wrong to limit Baptism to adult age where the New Testament does not do so . . . " (p. 19). "Adult converts were of course always baptized on the profession of their faith in Jesus as Lord, but there is not a word in the New Testament about so-called 'believers' Baptism" (p. 20). "The Word of God does not fix the age of Baptism, nor delimit precisely the operation of the Spirit. Therefore to systematize the actions of Christ in Baptism according to some rational pattern of our own . . . by requiring the priority in time of faith to Baptism . . . is to do wrong. Such systematization is an attempt to control the Holy Spirit" (p. 52). Since Christ's blessing of the children "makes them capable of receiving the Holy Spirit" (as though this were incontro-



vertible!), it follows that "if these infant children are by His blessing made capable of receiving Him, who can forbid them to be baptized into the name of the Christ who so blesses them?" (p. 25). And so anti-paedobaptists are roundly anathematized: "Surely it were better for a man to have a millstone hung round his neck and to be drowned in the depth of the sea than to hinder one of these 'holy' ones from being received into the name of the Lord Jesus Christ" (p. 27).

Let us, however, refuse the millstone they would drape around our neck and this fatal immersion. Speaking at least for some churches which adhere to believers' baptism, there is no law that limits baptism to adults. The determining factor is not age, as such, but responsibility. Children who in and of themselves are able to confess Christ as their Lord and Saviour certainly are received as candidates for Christian baptism: but we refuse to look upon irresponsible and irresponsible babies as fit subjects. Karl Barth states it admirably: "What is wanted is very simple: instead of present infant-baptism, a baptism which on the part of the baptized is a responsible act. If it is to be natural, the candidate, instead of being a passive object of baptism, must become once more the free partner of Jesus Christ, that is, freely deciding, freely confessing, declaring on his part his willingness and readiness."<sup>27</sup>

27. *Ibid.*, p. 54. The whole of Barth's work may be profitably read, and with renewed appreciation, after a reading of the Report.

The devilish systematization of which anti-paedobaptists are guilty is that of requiring faith of candidates for baptism. The Report finds particularly offensive the term "believers' baptism." Contrary to its explicit statement that baptism without faith is unthinkable, the Report concludes that it is a matter of indifference whether the faith be that of the candidate, or of the parents, or even of the master, or whether faith come before or after the act of baptism (p. 52). No systmatizing, please, the Report pleads.

And carrying with a vengeance the warfare into the enemy's camp, the Report declares that it is the anti-paedobaptists who argue from silence, since nowhere does the New Testament prohibit the baptism of babies (p. 19). In support of this novel canon of New Testament interpretation the Re-

port argues that, after all, "there is not a single mention of women participating in Holy Communion in the pages of the New Testament" (p. 19)! Is this meant to be taken seriously? Following this line of argument anything which the New Testament fails, in so many words, literally and explicitly to prohibit, is thereby permitted—nay, enjoined! Such a *reductio ad absurdum* opens up attractive vistas for the imaginative New Testament interpreter.

### Conclusion

That Baptists, as a whole, can profit from a discussion and study of the scriptural teaching concern baptism may be readily admitted. As Dr. Ernest A. Payne says: "They have much to learn from modern debate and cannot be satisfied with expositions that are superficial and inadequate compared with the richness of New Testament teaching."<sup>28</sup>

The New Testament teaching on baptism is presented in such a way as to drive home such great themes of the Christian faith as the centrality of the sovereign grace of God in the work of redemption as He encounters the responsible individual who in repentance and faith is appropriated and redeemed by God's grace;<sup>29</sup> the ethical and moral newness of life which issues from redemption;<sup>30</sup> the relation between the individual and the redeemed community into which he has been incorporated,<sup>31</sup> and the eschatological fulfilment of God's purpose for man.<sup>32</sup>

A constructive and positive approach to the New Testament teaching on baptism which takes such factors into account is surely called for. In this time of renewed interest in the subject and of vindication of much for which Baptists historically have stood, it would certainly seem evident that Baptists could make a major and, possibly, decisive contribution to the current discussion on baptism. It is our conviction that Baptists should devote themselves to this question, and that the results of such discussions and reports as are at present carried on in study groups of the Baptist World Alliance and other similar groups, should be

28. E. A. Payne, *The Baptist Times*, October 20, 1955, p. 8.

29. Acts 2:37-39; Col. 2:11-13; I Peter 3:21.

30. Romans 6:3-15; Col. 2:20-3:15.

31. Gal. 3:27-29; I Cor. 12:12-27.

32. I Cor. 15:1-34; Col. 3:1-4.

submitted to Baptist people everywhere for further and fruitful discussion.

If the Report of the Church of Scotland represented the thinking of one individual only it would not be of great consequence. But since it pretends to represent the thinking of a Church justly renowned for its Biblical scholarship in the past and the present, this Report should be the object of thoughtful study and consideration—and it is just for this reason that we have devoted this article to it.

One more quotation from Barth will serve as our conclusion: "From the standpoint of a doctrine of baptism, infant-baptism can hardly be preserved without exegetical and practical artifices and sophisms—the proof to the contrary has yet to be supplied! One wants to preserve it only if one is resolved to do so on grounds which lie outside the biblical passages on baptism and outside the thing itself."<sup>33</sup>

No better proof of the truth of Karl Barth's charge can be found than the Interim Report on Baptism of the Church of Scotland.

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33. Karl Barth, *op. cit.*, p. 49.

# *"The Work They Sought to Do"*

BY WALTER POPE BINNS

In the invitation to speak at Founders' Day, I was reminded that there are none here who knew the founders.<sup>1</sup> Of course I did not know them but I did know the teachers of the second generation, and they were constantly referring to their student days in the classrooms of Boyce, Broadus, Manly, and Williams.

In my reply to the invitation, I called attention to the fact that we would be speaking today to a group of students who never knew the teachers of the second generation. These were my teachers, and of them I can testify. W. J. McGlothlin had gone to Furman University, but his influence remained a powerful force in the lives of his former students, some of whom declared him to be the greatest of teachers. E. Y. Mullins was president. Standing physically head and shoulders above his brethren, he was to many of us the tallest in intellectual stature among all the Baptists of his generation. Closely associated with him were the five maturer men of the faculty: A. T. Robertson, concerning whom "still the wonder grew that one small head could carry all he knew"; J. R. Sampey, whose knowledge of Old Testament lore was equalled only by the eloquent fervor with which he could expound the message of the prophets; C. S. Gardner, wise and serene counsellor of young preachers and fearless prophet of social righteousness; W. O. Carver, missionary statesman unsurpassed and also a Christian philosopher who, if I may paraphrase Matthew Arnold, accepted it as his function to pull out a few more stops in that powerful but at present somewhat narrow-toned organ, the traditional Baptist. How highly privileged were those of us who came to the Seminary while these five great teachers were in their prime!

"One generation goeth and another generation cometh; but the earth abideth forever." Already in service were the younger men of the faculty who were to write a new and brighter chapter in the history of the Seminary: Weather-  
spoon, Dobbins, Davis, Adams, Tribble, Yates, Powell, Johnson, and Wayman. They were teaching such students as

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1. Founders' Day address, Southern Baptist Theological Seminary, January 23, 1957.



C. O. Johnson, who would one day be President of the Baptist World Alliance and future seminary presidents, Fuller, Williams, Leavell, Adams, Stealey and Graves.

The purpose of Founders' Day is to make it forever impossible that there should arise a generation that "knows not Joseph." When I was twelve years of age, my father took me with him on a trip to Atlanta. We were standing on the busiest corner of the city watching the crowds cross the street. I pointed out a man in the crowd and inquired of my father whether it was Dr. John E. White. He said, "Yes, but did you ever see Dr. White before?" I had never seen him, but I recognized him as I would have recognized George Washington or Robert E. Lee. I had never seen Dr. Truett or Dr. Gambell or Dr. Mullins, but I would have recognized them just as readily. When you students walked across this campus for the first time, did you see George W. Riggan, Crawford H. Toy, William H. Whitsitt, E. Y. Mullins, John R. Sampey, A. T. Robertson?

This is no occasion for nostalgic glorification of the past or the singing of the old song, "There were giants in those days." As Dr. Henry Alford Porter said in a memorable address here at the Seminary, "We are all a little prone to idealize the past. Characters seem to loom larger through the mists of history, like objects seen in a fog. Absence and remoteness give play to the imagination." Such sentimentality would be a misrepresentation of the four young founders. James P. Boyce was twenty-nine years of age when he delivered his address on "Three Changes in Theological Institutions", in which he charted the future course of this Seminary. Sharing his vision and courage were three young men of like mind; scholarly John A. Broadus from the University of Virginia; Basil M. Manly, whom Dr. Broadus described as "the most versatile man I ever met"; and the eloquent Apollos of the group, William Williams from Harvard College.

These men were not traditionalists; they were bold and brilliant pioneers in theological education. Dr. Broadus used the key word in the closing paragraph of his "Memoir of James P. Boyce: "O Brother beloved, true yoke fellow through years of toil, best and dearest friend, sweet shall be thy memory till we meet again! And may the men be always ready, as the years come and go, to carry on, with widening

reach and heightened power, the work we sought to do, and did *begin!*" He had been writing the history of the Seminary as a part of the biography of its first president, and he closed that story with the magic word "begin." He knew and valued history, but he agreed with the motto inscribed on the cornerstone of the Archives Building in Washington, "History is Prologue."

The founders established this seminary upon the basis of sound scholarship. They were the foremost Baptist scholars of their time. Dr. Broadus wrote the best of all the English commentaries on Matthew, and his "Preparation and Delivery of Sermons" is still a standard text on Homiletics. The origin of the latter book is one of the romantic stories in the life of the Seminary. In the fall of 1865, after the terrible years of civil war, the Seminary opened with seven students. Dr. Broadus had only one student in Homiletics, and he was blind. But it was like Dr. Broadus to give this one blind student the best he had. The careful preparation of full lectures for the blind student led to the writing of the text-book for seminaries throughout the country.

Not only could Dr. Broadus tell students how to preach, but he could preach. Those who knew him best said that he was the leading preacher of his day. Scholar that he was, he spoke in a style as pure and simple as that of Addison or Lincoln or the King James Bible. His son-in-law, Dr. A. T. Robertson, has made us his debtor for all time by preserving and publishing Dr. Broadus' letters. Here we get real insight into the character of the man. Here we see his delightful sense of humor. He attended a lecture and wrote his report of it: "A collection of heterogeneous and irreconcilably incongruous materials, conglomerated into an indescribable incomprehensibility, ornamented with fantastic creations of an insane imagination, and constituting the climacteric of sophomoric oratorization." The author of that lecture is dead long ago; but he must have left a copy of his lecture, because I am sure I have heard it several times in my life.

Again, writing home from his trip to Switzerland, Dr. Broadus says: "At Lausanne I hunted up the garden in the rear of a house in which garden Gibbon wrote the last

volume of his history, and where he tells that after writing the last sentence, late at night, he laid down the pen, took several turns in the garden, and thought—what in the world is it that he says he thought? . . . anyhow, he thought something or other, probably a very self-complacent thought, as it would have been like his character, and anyhow, it is a lovely little garden in which he wrote.”

Dr. James P. Boyce was the theologian, parliamentarian, business man, executive and natural leader. Born of wealthy parents, he was trained for a business career. When he entered the ministry, he brought the business ability and experience which fitted him to be the natural leader in the founding of the Seminary. It was his vision and courage that overcame the opposition of those who did not believe in theological education. It was his personal example and power of persuasion that won reluctant financial support in the days when Baptists were not accustomed to contribute large sums for denominational work. It was his wise foresight that decreed delay in erection of buildings until the Seminary had planned for the support of a strong faculty. He believed that the needs were brains, books and building—and in that order. Had the Seminary gone in debt for building, it probably would not have survived the tragedy of the Civil War.

Dr. Basil Manly was the man of many talents. Dr. Broadus said of him: “He was the most versatile man I ever met. I never saw him try to do anything that he did not do it well.” He was president of a girls’ college before going to the Seminary, and later left the Seminary faculty to become President of Georgetown College. It was he who wrote the “Abstract of Principles,” the confession of faith signed by all professors in the Seminary.

William Williams, the fourth member of the original faculty, was the combination of teacher and preacher. Dr. Broadus called him, “The finest lecturer I have ever known.” There was some discussion among the students as to who was the greater preacher, Broadus or Williams. When Broadus preached, they said he was the greater. When Williams preached, they said he was. The final conclusion was that the last one they heard was the greater!

Such were the men who founded the Seminary. What manner of institution was in that reflected their character? What is the tradition which they have bequeathed to us?

### *Intellectual Leadership*

The Seminary represented intellectual leadership. It was a leadership which placed love of truth above prejudice and accepted dogma. There were controversial questions over which the Baptists were divided in that day, as they have always been divided. On at least one of those questions the faculty was divided. President Boyce held one position and a member of the faculty was the outspoken advocate of an opposite view. It was a tribute to the statesmanship of Boyce that he advised the omission of this and other divisive issues from the "Abstract of Principles" which Dr. Manly was then formulating.

This was not a policy of compromising with truth. It was a recognition of the right of thinking men to differ on details of interpretation and yet preserve the larger fellowship of agreement upon the fundamentals of the faith. It was the only course that would have made possible the founding of a great seminary, and it offers a valuable lesson for all time to come.

It was no easy life that the Seminary chose in following the middle course. Those who walk in the middle of the road are targets from both sides. Students of my generation saw it illustrated in the brilliant leadership of President Mullins during the heated controversy over the alleged conflict between science and religion. His shining armor felt the impact of poisoned arrows from both radicals and conservatives. Amidst a Babel of conflicting and hostile voices he spoke in clear tones that earned for him the title from the book of Job, "An interpreter, one among a thousand."

So has it been in all the history, and so must it be as long as this Seminary exercises its rightful function of leadership in the interpretation of truth. To be sure, the Seminary should be representative of the thought and life of the denomination, but that is a broad term. It should be representative of the best thought and life of the denomination. The four founders were not representative in the sense of being average thinkers. They were in the forefront of their time, and they were in a minority. It was their superior



thinking and bold leadership that lifted the whole level of Baptist thought and life. Such leadership is an important function of a seminary. For nearly a hundred years the Southern Baptist Theological Seminary has been the strongest guiding and stabilizing influence in the intellectual life of Southern Baptists. In the natural progress of these years, other seminaries of like character have arisen to share this responsibility. We welcome them and summon them to the same high dedication.

### *Practical Ministry*

This Seminary had its origin in the practical purpose to provide an educated ministry for the churches. The men who dreamed the dream and then invested their lives in bringing that dream to reality were no dilettante scholars or cold intellectuals. They were dedicated ministers of Jesus Christ responding to his command to preach the Gospel. Realizing that ministers should study to show themselves approved unto God, unashamed workmen, rightly dividing the word of truth, they established the Seminary for that purpose.

Dr. Boyce emphasized this practical purpose when he suggested among the "Three Changes in Theological Institutions" that "A Baptist theological school ought not merely to receive college graduates, but men with less of general education, even men having only what is called a common English education, offering to every man such opportunities of theological study as he is prepared for or desires." This did not mean the establishment of a second-rate institution. In his second suggestion he took care of that: "Besides covering, for those who are prepared, as wide a range of theological study as could be found elsewhere, such an institution ought to offer further and special courses, so that the ablest and most aspiring students might make extraordinary attainments, preparing them for instruction and original authorship, and helping to make our country less dependent upon foreign scholarship."

The glory of this seminary and its distinctive contribution has been its adherence to those two programs, (1) the highest possible theological education for capable students who have graduated from accredited liberal arts colleges, and (2) opportunity for students of less ability or training

to study the Bible and related subjects under the same highly qualified teachers. It was the theory of Dr. Boyce and his associates that both groups of students would profit by this plan. The students taking the simpler English course would be inspired by their association with those of more fortunate background, and on the other hand, the graduate students would be kept in constant touch with the practical work of the Christian ministry.

### *World Missions*

Dr. Mullins said that, early in its history, the Seminary nailed the flag of missions to its masthead. This was natural because zeal for missions and interest in theological education had the same motivation. Just as Luther Rice associated the missionary enterprise with the establishing of educational institutions, so the founders and supporters of the Seminary identified it with the program of world missions.

In the fall of 1899 Dr. W. O. Carver became the teacher of a class in comparative religion and missions at the Seminary. There was no theological seminary or other institution in this country that had a chair of Christian missions. Comparative religion also was rarely studied more than incidentally in our institutions.

For fifty years Dr. Carver taught the class in Missions which became the center of missionary learning and inspiration sending out its light to the uttermost parts of the earth. When, on his sabbatical year 1922-23, he visited the mission stations of South America and the Orient, he was greeted by more than 200 missionaries who had studied in his classes in Louisville. These missionaries and many more had heard God's call to the foreign mission fields, not only in Dr. Carver's classes and in the messages of visiting speakers on "Missionary Days," but also in the other classes of the Seminary. The missionary vision and passion was not confined to one department or class. It was manifest in the total life of the institution.

These three principles which were central in the thinking of the founding fathers have marked the course of the Seminary through all the years, intellectual leadership, practical ministry and missionary zeal. They form the charter to guide the Seminary in this new period of opportunity.

### *Call of Scholarship*

Dr. T. R. Glover tells us that the first step in the triumphs of early Christianity over paganism lay in the fact that the Christians out-thought the pagans. That still is our challenge. Pagan thought is more arrogant and aggressive today than ever before, and modern progress of communication has brought the opposing ideologies of the world into direct contact. The teachings of Christianity are challenged by opposite systems of thought. There is a world struggle for the minds of men. Fierce as is the armament race, it may well be that the real contest is the ideological warfare. To be armed for such a struggle, the Christian forces must have scholarly leadership.

The plain truth is that American Baptists, with all of their growth and prosperity, are not producing their rightful share of scholarly writers. To what other source can we look to supply this need, if not to this Seminary? We must have faith to believe that genuine scholarship will command respect and following, that the importance of an educational institution does not depend upon size or political influence. We must believe in the pervasive power of light—believe that, if this school produces great Christian scholars and thinkers, the world will find it out and will profit by their ministry.

We will frankly face the fact that such emphasis upon scholarship and hard work will not have the unanimous approval of your constituency, not even of your student body. Back in the days of Dr. Mullins' presidency, we occasionally had students who were frankly disappointed and disillusioned with what they found here. They complained that they came to the Seminary expecting a "spiritual" atmosphere and that they found only emphasis upon study and scholarship. The criticism inspired President Mullins for a chapel talk, which none who heard it could ever forget. He spoke on "Christian Spirituality." He said that, while you are in the Seminary, the most "spiritual" thing you can do is to learn our lessons. It was a novel interpretation of spirituality. To some of the students it was heretical, but to others it was the dawning of new light.

### *Call to Practical Ministry*

Devotion to scholarship must never turn this institution aside from its primary mission of training ministers. When a seminary loses sight of its original purpose and turns to learning for its own sake, with no other motive than mere intellectual curiosity, there is the beginning of dry rot.

The founding fathers who assembled at Greenville solemnly dedicated their lives to a school which was to educate ministers, preachers, pastors, missionaries. Through all the years, the school which they established has been true to that purpose. The denomination, of which they were a part, has grown with amazing rapidity in recent years. Our churches have memberships in the thousands and financial programs in the hundreds of thousands. Their ministry is in the country-side, villages, towns and great cities. Their gospel message manifests its power in the market-place and counting house, on Mars Hill, by the side of the well, in haunts of wretchedness and need, where cross the crowded ways of life, where sound the cries of race and clan.

Let it be said to the glory of the Seminary that it has not lost touch with the churches in this growing ministry. The motivation of the scholarly student is his desire rightly to understand and interpret the gospel message which he is called to preach. The mission of the teacher is to inspire and guide the student in this high calling.

Methods and curricula change with changing conditions. Those who taught at Greenville knew nothing corresponding to the organization of a modern city church with its thousands of members and its score of full-time employees. It is natural that the Seminary at Louisville should now have its schools of religious education and music, that it should train young ministers in psychology and counselling, that it should introduce the students to the social problems of an increasingly complex society. There will be changes to meet the changing needs of tomorrow, and all of this will further demonstrate the vital practical ministry of this institution.

### *Missionary Zeal*

The flag of missions is still at the masthead. The whole program of theological education is a part of the larger enterprise of world missions. There is no other motivation



worthy of all the devotion that men have given to this institution. Churches, schools, seminaries, mission boards, hospitals, orphanages—all are our response to the Great Commission. A seminary without missionary vision and motive would be an anomaly.

My student generation of ministers graduated from college and entered the seminary during the Seventy-five Million Campaign when Southern Baptists were adopting new goals in missionary contributions and calling for volunteers for foreign mission service. It was a dramatic hour when a whole ship load of missionaries sailed for the Far East. M. T. Rankin went to China to begin the missionary career that was to culminate in his brilliant secretaryship of the Foreign Mission Board.

We have come upon another time when the churches are contributing unprecedented sums for world missions. The problem is one of personnel. The missionary of this new period must be more highly trained than ever before. He does not go now on a romantic journey to some far place of the earth with a new message that will startle ignorant natives. He goes in the footsteps of American salesmen to take the gospel to people who know the taste of Coca Cola and stronger American drinks, who are familiar with the voices of radio entertainers, and who have personal acquaintance with American soldiers.

The missionary still has a romantic career, but it is a new kind of romance. It is the romantic challenge to interpret the old gospel in a new and complex world situation.

The Southern Baptist Theological Seminary, with its beautiful campus and equipment, its trained faculty and greatly enlarged student body, has come to the kingdom for such a time as this, fulfilling the dream of the founders to carry on, with widening reach and heightened power, the work which Boyce, Broadus, Manly and Williams sought to do, and did begin.

# *The Holy Spirit As Counselor*

BY WAYNE E. OATES

Careful reading of the technical research on the processes of counseling and psychotherapy on the one hand and the New Testament teachings with reference to the Holy Spirit on the other reveals that they are talking about many of the same subjects. However, they do so in quite different spiritual contexts, and with widely varying vocabularies. In fact the Revised Standard translation of the name of the Paraclete is "the Counselor." This translation of the name is certainly in good tradition as to the character of God as described in both the Old and New Testaments. The Eternal God strikes Paul with awe when he exclaims:

For who has known the mind of the Lord  
or who has been his counselor? . . .

For from him and through him and to him are all things.  
To him be glory forever (Romans 11:34, 36).

Furthermore, the Messiah in the prophecy of Isaiah is the "Wonderful Counselor" (Isaiah 9:6). The unity of the Trinity is apparent in the thought of God as the Counselor, The Messiah is the Anointed one sent to heal the broken-hearted and to release the captives. And the Holy Spirit is the gift of the Father upon the prayer of the Son that we should never be orphans but always have the continuing counsel of the Holy Spirit.

## I

This leads to the most basic affirmation concerning the Holy Spirit as Counselor: The Holy Spirit is in truth the Counselor in every interpersonal relationship, and not we ourselves. The pastoral counselor relates himself to the Holy Spirit as counselor in much the same way a doctor does to nature. Life itself is in reality the therapist, and the doctors are only the assistants. The Holy Spirit is life itself. This basically affirms the sovereignty of God in any counseling relationship. This rediscovery in a new light of the sovereignty of God lays the ground-work for our self-discipline at the point of pastors "playing God" by seeking to usurp the autonomy of the individual soul before God. A pastor sometimes creates dependency relationships with peo-

ple in which they lose his friendship if they do not do what he thinks is right. This moves very close to demanding idolatry of them.

On the other hand, the spiritually secure pastor knows that the life of his counselee is actually in the hands of God and not his. The Holy Spirit and not he himself is the Counselor. The processes of purpose in this life situation are deeper than his own power to probe. Consequently, he can "rest himself in these thoughts." He does not have to rush to defend God; he does not mistake his own insecurity as the precariousness of a flimsy god's position in the world. He can take people's troubles seriously without over-developed and over-worked feelings of responsibility that keep him awake nights worrying about all the problems people have presented to him the day before. Leslie Weatherhead describes this spirit of secure trust in God in the simplicity of the faith of an old charwoman who, during the bombing raids of London during the war could sit down by her cleaning buckets and go to sleep. When asked how she did it, she replied: "The good Book tells me that the Lord fainteth not neither is weary, and that he stayeth awake and watches over his own. So I don't figure there's any use in both of us staying awake!"

## II

This leads to the second affirmation concerning the work of the Holy Spirit as Counselor. The Holy Spirit, given the opening of a consistently cultivated prayer life in the pastor himself, is the Strengtheners and Counselor of the pastor **himself**. This particularly applies to the times in which the pastor feels inadequate, weak, and borne down by his own personal problems. The pastor encounters the overwhelming power of the evil that possesses people's lives and contemplates the complexity of his task. He is thrust back upon the depth of the riches and wisdom and knowledge of God. He is prone to ask: "Who is sufficient for these things?" (II Cor. 2:16). These very weaknesses and feelings of insufficiency are known by the Holy Spirit in his work in the pastor himself. As Paul puts it, "the Spirit helps us in our weaknesses." These weaknesses to which he refers apply to "deficiencies in authority, dignity or power, deficiencies

in strength, and even to illnesses of body and spirit which plague the minister himself."

The pastor's main assurance at this point comes, not from any perfection he may imagine himself to have achieved, but from the basic relationship he has with God, which cannot be shaken. "The Spirit himself bears witness with our spirits that we are children of God . . . ." The Christian pastor, consequently, takes a positive and courageous stand with his own tribulations which beset him. He lays hold of every bit of counseling help he can get in his venture to maturity. Sometimes a pastor's problems are of such a deep and wide nature that they hinder and cripple the work of God to which he has been led. Such a pastor should not be averse to getting the best medical and psychiatric help available for himself as a person. But when all is said and done, he draws the main strength of his life as a person and as a pastor to others from his relationship to God through the Holy Spirit. He consecrates and lays hold of his sufferings through the power of the love of God rather than being desecrated and laid hold of by the "spirit of slavery to fall back into fear." He has received, instead, a spirit of sonship, of abiding relationship with God.

Therefore, the ground of the pastor's being in God is the basis of his rejoicing. He "rejoices in his sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us, *because God's love has been poured into his heart through the Holy Spirit.*" Furthermore, this raises the very practical question as to the basis for the pastor's rejoicing over his successes as a counselor. Here, again, as in the case of the Seventy upon returning with joy from their healing mission, the pastor's rejoicing is grounded in his relationship to the Kingdom of Heaven, not in the fact that the demons are subject to him. For if any man thinks he stands in this, let him take heed lest he fall. The Holy Spirit is at work in the life of the pastor both at the point of the fruitfulness of his own suffering to help him learn from his own mistakes through the Holy Spirit, and at the point of giving thanks to God that people are brought from death unto life through his ministry by the power of the Holy Spirit as Counselor.



## III

However, we need to be more specific about the work of the Holy Spirit as Counselor in the interpersonal relationship between a pastor and the individuals who "open up" their problems to him. Probably the main anxiety-barrier between the pastor and his counselee is over "what to say." This is the *anxiety of communication*. Much has been said in the literature on pastoral counseling about what to say, how much to say, who should do the talking, and how things that are said can hurt or help people. Some of this writing is classified under the heading of the controversy among counselors as to how directive or non-directive they should be. These discussions can become controversial enough to indicate the presence of great anxiety about "what to say" in counseling.

In the specific context of the pastoral situation, the pastor especially is anxious about what to say because he knows that he may be held publicly responsible for what he says to his counselee. In the role of an administrator of his church, a pastor has to deal with personal problems of church members. The problems are often thoroughly embedded and entangled into their official connections with the church organizations. He, therefore, feels threatened as to what he says to church members. They in turn are exceedingly anxious about how much they can safely tell him.

Although the original setting of Jesus' words in Matthew 10:19-20 was that of the persecution of Christians, nevertheless, the meaning is highly appropriate to the anxiety of communication about which we are thinking here:

When they deliver you up, do not be anxious how you are to speak or what you are to say; for what you are to say will be given to you in that hour; for it is not you who speak, but the Spirit of your Father speaking through you.

The deeper a pastor goes into the inner difficulties of people, the less his ethical and spiritual perspective coincides with the popular superficialities, stereotypes, and crass ethical contradictions in the average church community. Therefore, the tension of communicating the gospel at its deepest level still has heavy charges of community threat for the faithful pastor. Therefore, the actual context of Jesus' words is not inappropriate today, inasmuch as in

some mission fields, and in certain social classes and regional areas of our country today, a man actually would be delivered up to the councils if he declared the "whole counsel of God" in the things he had to say.

Jesus told his disciples that he was sending them forth as sheep among the wolves. He counseled them to have a shrewdness-in-love that can strike the balance between sincerity and irresponsible idealism—to have the wisdom of serpents and the harmlessness of doves. He related this directly to the work of the Holy Spirit as counselor. He told them that their anxiety should relax because the Holy Spirit would give them in that hour what to say.

Another situation of communication anxiety exists when a pastor and his counselee experience struggle to understand each other clearly. The depths of feeling cannot be uttered, and the power of language fails as they seek to communicate with each other. At these points, the relationship itself becomes a groping kind of prayer. This became especially real to me as the mother and father of a feeble-minded child came to me with the painful concern of not knowing how to pray. They said that they were speechless as they sought to talk with God about the whole thing. Having had a long and profound pastoral relationship to them, I can vouch for their poignant sincerity and that this stated problem was their actual and real problem. This was the anxiety of communication which brought to me anew the reality of the work of the Holy Spirit as Counselor. "For we do not know how to pray as we ought, but the Spirit himself intercedes for us with sighs too deep for words. And he who searches the hearts of men knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God" (Romans 8:26-27 RSV).

Korzybski, the scientific authority on communication, has said that the profoundest level of communication is the silent level, when language itself "plays out" and, in awe-struck reverence, we can only point at what we see and feel. At this level, each person "hears in his own language," even as at Pentecost when the Holy Spirit came upon them, people of every race heard the gospel in their own language. When the anxiety of communication is converted into the

hunger for reconciliation and understanding, then the work of the Holy Spirit is at the zenith of its power. The pastor in his counseling, therefore, needs to persevere in patience when people begin to misunderstand him and every effort at clarification should be exerted. Because at this very point, the work of the Holy Spirit is most often in evidence, bringing relaxation out of tension *between* the pastor and his counselee, understanding out of confusion, and peace out of conflict. Just when his counselee is threatening to reject him most is when he is at the point of learning the most about himself. He becomes the Holy Spirit's channel of revelation to the counselee himself. For it is a truth that the things that are going on *between* a counselor and a counselee are the royal road to insight and spiritual growth.

#### IV

This last statement needs to be clarified and made more specific, and this can best be done by discussing the *revealing* work of the Holy Spirit as Counselor to teach him and his counselee "all things, and bring to their remembrance" the things that Jesus has taught about God and man, sin and redemption. This experience of teaching is informative and instructional in the case of little children who do not know the Bible and that of adults who have only a smattering of the Biblical content of the Christian message. But the interpretation of the Scripture and the application of the message in the light of the immediate, personal situation of a counselee is more than the repetition of a word-tradition. The hearts of pastor and counselee often are like unto those of the two disciples on the road to Emmaus: they burn within them as the Spirit of the Living God opens both their eyes to the Scriptures. Here the Creator Spirit is at work also in the life of those who are actually dying to an old self and being brought alive unto a new being in Christ. Old things pass away and all things become new. As one counselee described it, she felt as if she had been found half-dead, and was now alive again. She spoke of the day of the discovery as her birthday, and thought of herself as a new person and living unto God. She thanks her pastor for not having rushed in to do all her spiritual discovering for her and having restrained his need to tell her what God was about to reveal to her Himself. In a sense she

was complimenting her pastor for not grieving the Holy Spirit as the Counselor by hindering his work. She went through many rigors of anxiety and furtive wondering as she groped toward a clear perception of the new life coming to pass within her whole being.

## V

This person's life story suggests that not all stress and strain is bad, but that some of it is creative anxiety concomitant with any great spiritual happening. The process whereby the Holy Spirit mobilizes this anxiety toward the birth of a new life in an individual before God is what Paul called a "working out" of salvation, and he called the anxiety "fear and trembling." The pastor quite often is likely to interpret peace as repose, serenity as the absence of tension, and faith as the absence of the stress of growth. But this is the farthest from the New Testament teachings concerning the indwelling activity of God the Holy Spirit. When the Holy Spirit is at work within a person, peace is not repose but a tumultuous activity within as the courage of the person is mobilized for either the birth or the growth of a new self under God. Serenity is the inner security of knowing that God is in everything working "for good with those who love him and are called according to his purpose" (Romans 8:28). Faith is the affirmation of the work of God through the acceptance of that inner struggle of the soul and the response of the whole person to become the person which God in both his creation and redemption intends that one be. Faith involves the tearing up of old securities such as Abraham had in Ur of the Chaldees and "going out not knowing where one goes." In fact, faith in a real sense is the courage of not knowing, but responding to the call of God to a new life. It is not shrinking back from the demands of growth and maturity. It is moving out beyond the safe confines of a known way. As expressed in the words of Louise Haskins:

I said to the man who stood at the gate of the Year:  
Give me a light that I may tread safely into the  
unknown.

And he replied: Go out into the darkness and put  
thine hand into the hand of God.

That shall be to thee better than light and safer  
than a known way.



## VI

Now one cannot encounter this unknownness without some newer and more eternal security than he has left behind. A teen-age boy does not leave home and seek a larger relationship to other people all by himself. He shrinks back from the homesickness, the loneliness, and the raw necessity of having to earn his own living. He hungers for a companion in his venture. A young girl does not leave her father and mother and trust her life into marriage without great trepidation if she feels that she is isolated from all those to whom she has been close until now. A fear-ridden neurotic person does not easily give up his symptoms until he has some more abiding way of coping with his imponderable anxieties. The bereaved person does not readily give up the fantasy that the loved one is not really dead until some new influx of the Spirit of the Living God overwhelms the fear of loneliness. A disciple of the Lord Jesus Christ can forsake father, mother, brother, sister for the Gospel but he cannot endure the isolation alone. What then is the work of the Holy Spirit as Counselor in these needs?

Jesus made it very plain. He was aware of the power of loneliness himself and had reminded himself many times that he was not alone, but that the heavenly Father was with him. He could, therefore, sense the need in his followers. He said to them:

I will not leave you desolate; I will come to you. . . . If a man loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him. . . . These things have I spoke to you, while I am still with you. But the Counselor, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to you remembrance all that I have said to you. Peace I leave with you; my peace I give to you; not as the world gives do I give to you. Let not your hearts be troubled neither let them be afraid. (John 14:18, 23-27 RSV).

Jesus' word "desolate" is the same word from which we get our word "orphan." It is as if Jesus were saying that he would not leave us as orphans. The gift of the Holy Spirit is the conquest of man's loneliness and isolation. The importance of all earthly families is lowered, and the Spirit

of God reconstitutes the individual as a member of the family of God. The anxiety of communication is overcome by the reality of communion in the family of God. Here God is our Father, Jesus Christ is our Elder Brother, and the Holy Spirit is the life's blood of our eternally inseparable sonship with each other in fellowship with other Christians. The anxiety of loneliness is overcome by the power of the Holy Spirit as the middle walls of partition between men and men are broken down. The gathered community of Christians is always a re-constituted family of people, bound together by participation in the gift of the Holy Spirit.

This becomes very real in the pastor's ministry to the corporate fellowship of his church at two points. First, he is constantly dealing with emotionally starved, spiritually orphaned people. Their parents may well be alive, but have deserted them, rejected them, or been otherwise unable to give them love and security. These persons are suffering from a real spiritual "vitamin deficiency." To them it is a pernicious anemia of the spirit. Psychotherapists have been known to carry these people for years as patients. The main thing they have been able to do is to provide some of the emotional nutriment for which the person has an insatiable craving. I have seen such persons find a new life and a new meaning in the acceptance, the faithfulness, and the non-exploitative love and security which they discovered in a Christian community. Christians will find that they themselves are depleted emotionally by such persons unless the person discovers a direct personal relationship to the Living God in their powerlessness to help themselves. The Alcoholics Anonymous groups are having remarkable success in dealing with fellow alcoholics this way. Instead of filling this aching, choking void with wine, the Holy Spirit incarnate in the Body of Christ fills the alcoholic with consistently firm and patient love. A hunch of mine has grown recently to make me suspect that one of the reasons the alcoholics who make professions of faith in our churches are not able to carry through with their confession is that the people in the churches repeat the same mistakes that their parents made in their treatment of them after they have been converted.

Another point at which the communion of the Holy

Spirit in the fellowship of the church is real to the pastoral counseling problems presented to the pastor is in his dealing with grudge-bearing personalities. People in churches do get to the point they do not speak to each other. This is a strange reversal of the anxiety of communication, in that I suppose these persons are afraid of what they will say. However, this kind of spirit gnaws away at the communion of the saints. The pastor is regularly "caught in the middle" of this kind of relationship between his people. These persons too often are the main leaders of his church. This problem was encountered early in the New Testament churches, and the teachings found in Matthew 18:15-20 reflect the concern for reconciliation. Agreeing with the adversary quickly was Jesus' first admonition as recorded in the Sermon on the Mount while one is in the way with him. His second injunction was to go to the offending brother, pointing out the fault in private, lowly friendship, with no intention to humiliate. If this does not succeed, the next step is to take one or two other friends and attempt again to reconcile the matter. This occasionally clarifies communication in such a way that an understanding is established. But if not, the community of believers as a whole needs to take some kind of action, and only after this should excommunicating procedures even be considered.

This all points up to the crest of insight which Jesus reveals in this kind of ministry of reconciliation. The whole spirit of such a ministry is entirely dependent upon the conscious awareness of the presence of the Living Christ in the attempts at reconciliation. Such gatherings together for reconciliation are doomed to failure if they are not in his name. The conscious dependence upon the Holy Spirit as Counselor in these times of broken relationship in the churches is the indispensable necessity if progress is to be made. These contextual problems are too many times forgotten when the promise of Jesus that "where two or three are gathered together in his name," he would "be in the midst of them." Such a gathering of the offended with the offender in forgiveness and understanding is obviously the work of the Holy Spirit as Counselor. Many times in such situations, a pastor can effectively serve as a minister of

reconciliation simply by encouraging a person who has been offended by another to go to the person face to face and firmly but gently present his real feelings of being offended. In others a pastor can, if the person has already attempted this, offer to serve as a third person in such a conversation in which he tries to help clarify the basis of confused communication. Usually such conflicts are based upon two things: confused communication in which what was said and done was misquoted, all the facts were not known, or the people were in too big a hurry to make their real desires understood; and second, such conflicts are based upon real disagreements in matters of principle as to how to do things. This was evident in the Jerusalem Conference in Acts 15.

In these instances, a pastor can work manifestly through the power of the Holy Spirit to clear up communication and to work out healthy acceptance of basic differences without a breach of fellowship. But when the demonic element of conscious deception of the brethren, jealousy for power, and lust for gain enter, then the pastor "contends not against flesh and blood, but against principalities, against powers, against the world ruler of this present darkness, against the spiritual hosts of wickedness in the heavenly places." These are the forces which produce the kind of death-dealing relationships exemplified in Ananias and Sapphira, persons whose hearts the Evil One "filled to lie to the Holy Spirit." The tragedies inherent in such relationships are not confined to the New Testament. Too many modern adherents to the Christian faith go to an early grave because of such demonic possession.

## VII

False spirits, then, need to be tested. The pastor should be alert not to believe every spirit. What are the false spirits that present themselves to the pastor in his pastoral ministry and which call for the work of the Holy Spirit in testing them? Paul describes these clearly: First, he speaks of the "spirit of slavery" which causes men "to fall back into fear" (Romans 8:15). This slavery to the "elemental spirits of the universe" (Galatians 4:3), which grow up in a person from worshipping the idols of "beings that by their nature are no gods" Galatians 4:8). Herein is the dynamic connection between spirit possession and idolatry: i.e., the observation of



days, months, seasons, and years, the practice of rituals as a means of pride, the emphasis of one of the great doctrines of faith to the exclusion of the whole counsel of God, the placing of family loyalties above the maturing demands of the Holy Spirit, and the nursing of an old grudge to the point of idolatry—all these idolatries fill the life with possessing spirits of fear. And what Paul is saying is that these spirits did not come from God, “for God did not give us a spirit of fear or timidity, but a spirit of power and love and self-control” (II Tim. 1:7).

The First Epistle of John sharply discusses the discerning of this spirit of error and fear from the Spirit of God:

By this you know the Spirit of God: every spirit which confesses that Jesus has come in the flesh is of God, and every spirit which does not confess Jesus is not of God. . . .

Then the writer moves into the discussion of the character of God:

Little children, you are of God and have overcome them; for he who is in you is greater than he who is in the world . . . for God is love. . . . There is no fear in love, but perfect love casts out fear.

The power of the Holy Spirit as a Counselor is the power of love over fear, and the exorcism of spirits is essentially the casting out of fear through love. Herein are the spirits discerned from one another. Empowered by the Holy Spirit, the pastor is called to this task of discernment and becomes a “son of encouragement” because he is “filled with the Holy Spirit,” even as was Barnabas.

## VIII

Finally, such discernment of spirits calls for a spiritual process of conviction of sin, righteousness, and judgment. One of the basic problems in all pastoral counseling is the handling of this process. The question arises again and again as to whether or not the pastor should take a condemnatory attitude toward the sin and unrighteousness of his counselee as he sees it. The thing that impresses me about pastors who are most concerned with blasting out the sinner with harshness and rough-handed condemnation is that they are usually very anxious persons themselves. They are often more concerned with asserting themselves than with the real

need of the person for confession and forgiveness. They are so anxious to condemn that they are not willing to wait and see whether the Holy Spirit is already at work in the heart of the person convicting him of sin, of righteousness, and judgment.

If the pastor has this power to wait, he is less likely to confirm the sinner in his waywardness by adding to his need to defend himself from one more self-righteous person. This process of conviction is essentially the work of the Holy Spirit and not that of the pastor. Once the pastor takes such an attitude, he becomes intensely aware of his own need for self-assertion as being in itself a form of pride as deadly as any other sin. This turns the atmosphere of the conference with the needy person into a kind of worship in itself whereby *two sinful persons* confess their faults silently to God as the Holy Spirit gives them utterance at the level of relationship that is deeper than words. Then, the pastor who is self-disciplined to listen rejoices that even the spirits are subject to him in the power of the Holy Spirit.

One counselee writes of his counseling experience in these revealing words:

I needed no man to sit in judgment upon me. Better than any, I knew wherein I had fallen. The pain of the load of my own knowledge of the conflict was sufficient to render conviction leading to the path of wholeness. Thus, it was in the acceptance of my own role as a counselee that I was enabled to experience with dynamic encounterment the sharp awareness of my burden. Aided by the spiritual security and participating and patient understanding of my counselor, I reached for the depths for understanding of the One who through a quiet and inner confrontation brought a source of strength to give meaning to life's suffering. I had become aware of the work of the Holy Spirit. I marveled at the Christian maturity such awareness rendered. I became conscious of the strength from within. With my counselor and this Christian dynamic, I could even face suffering with some feeling of excitement, for I had learned that only from the One source can one reap real joy, and the knowledge of this brought comfort with the mere anticipation of a further encounterment leading to greater depths of spiritual maturity. Thus, it was, I needed no man to sit in judgment upon me, for who is man in the face of the Lord!

# John Leadley Dagg

BY ROBERT G. GARDNER

John L. Dagg occupies a position of key importance among American Baptist religious thinkers. Before his volumes appeared, Daniel Hascall, of Hamilton Seminary, had produced a simple systematic theology, *The Elements of Theology*. William Crowell, Thomas Curtis, Amos Dayton, William B. Johnson, and J. L. Reynolds, had all written works on church order. Josiah P. Tustin, of Savannah, Georgia, was responsible for an apologetic, *The Evidences of Christianity*. Francis Wayland, of Brown University, had brought forth the popular and useful *Elements of Moral Science*.<sup>1</sup> But no man had proposed and carried to completion an encompassing theological, ecclesiological, and ethical system. This was the accomplishment of John L. Dagg.

Furthermore, with the exception of but one major doctrine, Dagg was the representative religious thinker among Baptists in the ante-bellum South. He mirrored the Southern Baptist mind at many points: general and special revelation, the plenary inspiration of Scripture, the Ussherite chronology of creation, the Augustino-federal doctrine of original sin, the vicarious atonement of the God-Man, special providence, election, and particular redemption. His views of baptism, the local church, and closed communion, received wide approval. His defense of slavery from the economic, political, and racial standpoints, was typical. At the single point of the Church Universal, Dagg differed from his fellows—and this was in degree, not in kind. Almost all except the Landmarkers adopted such a concept, but Dagg alone made extensive use of it. Yet it is not too much to affirm that Dagg has a double significance: he was the earliest American Baptist theological and ethical systematizer, and

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1. William Crowell, *The Church Member's Manual* (Boston, 1854); Thomas Curtis, *Bible Episcopacy* (Charleston, 1844); A. C. Dayton, *Theodosia Ernest* (Nashville, 1856-1857) 2 volumes; Daniel Hascall, *The Elements of Theology* (New York, 1846); W. B. Johnson, *The Gospel developed through the Government and Order of the Churches of Jesus Christ* (Richmond, 1846); J. L. Reynolds, *Church Polity* (Penfield, 1846); J. P. Tustin, *The Evidences of Christianity* (Charleston, 1854); Francis Wayland, *The Elements of Moral Science* (Boston, 1835). (Short titles are employed throughout these footnotes when the meaning is clear.)

he was the representative figure among early nineteenth century Baptists in the South.

In the opening pages of his *Autobiography*, Dagg presents the picture of a young man groping for religious satisfaction and security.<sup>2</sup> Born in Middleburg, Loudon County, Virginia, on February 13, 1794, he sprang from very humble stock. His paternal great-grandfather and grandfather had both been ship-carpenters, and no details of their religious tendencies are recorded. His father, Robert Dagg, was the village saddler and postmaster; his mother, Sarah Davis Dagg, was the daughter of a stone-mason. His mother's family had apparently been the more religious; the Bible was known and read, and the children were carefully instructed in the Presbyterian catechism. Both of his parents respected the claims of religion and attended the services of the church regularly, but neither made an open profession until their first child, John, was eight years of age. Falling under the influence of William Parkinson, later to be minister of the First Baptist Church of New York City, on one of his preaching tours through Virginia, they offered themselves for membership in the Baptist Church at Long Branch, four miles from Middleburg.

Dagg's early schooling and vocational experiences had much to do with his spiritual quest. In his ninth year he was placed in an academy which had recently been opened in Middleburg, the principal of which was William Williamson, a Presbyterian clergyman. Dagg recalls his initial love for mathematics and his initial distaste for languages, but fails to note the inevitable influence which Williamson must have exerted upon him in religious matters. When his mother died, in his eleventh year, he was taken from school and placed in his father's saddle shop, in order to help support and educate the remainder of the children. But, he says, "the making of whip lashes, girts, and bridles, had as few attractions for me, as hic haec hoc." He continued to study mathematics, but felt that the opportunities for further formal education were gone. In his thirteenth year he left his father's home, first clerking and keeping accounts in a

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2. Dagg's earliest years are best recorded in his *Autobiography* (Rome, 1886), pp. 1-20. His modesty forbids his being complete when describing his more mature years.



dry goods store, and then, after a year, taking charge of a school near Middleburg. Mathematics did not lose its fascination for him, "but a subject of far higher importance began now to engage my thoughts . . . now, a deeper sense of sin affected me, than I had ever previously experienced. I saw clearly its tendency to dethrone God, and felt that by this tendency its guilt was to be estimated." Richard Baxter's *Call to the Unconverted* and John Bunyan's *Heavenly Footman* were sought out as sources of instruction; but "I do not remember any particular effect produced by the reading of these books; . . . I was restless and unhappy." As he approached his fifteenth birthday, Stackhouse's huge *A History of the Holy Bible* and Boston's *Human Nature in its Fourfold State* occupied much of his time. He prayed long on the night of February 12, and the next day "on my way to school, I prayed that as I had been born on this day into the natural world, so the Lord might bring me this day into the spiritual world." That evening, "while in prayer to God, my soul was relieved by a joyful sense of divine acceptance." And yet his spiritual darkness and conflict continued: he could not bring himself to join a church, and he worried much about his continued wilful sinning. "Still the persuasion that I had experienced a change of heart did not leave me; but my prospects for the future [judgment] were sometimes very dark." All of this inward turmoil was dispersed, however, on a certain Sabbath in his fifteenth year when he resolved "to press through the thunders and lightnings of his justice, and fix my hope on his mercy." After this, his spiritual state became much improved, and his Bible yielded him instruction and delight.

After his first year of teaching, he was able to resume his instruction under Williamson, concentrating for the next two years upon Latin. In 1810 he left school for the last time as a student, accepting a position as assistant to a local physician, Dr. E. B. Grady. Indeed, after a year the doctor offered to receive him as a medical student under his instruction and to defray his necessary expenses. Dagg thought it his duty to accept. During this period another religious crisis occurred. In 1811 or 1812 the famous Andrew Broaddus visited Loudon County, holding evangelistic meetings which Dagg attended. He recalls that the sermons had little influence, but that the hymns which Broaddus read pro-

foundly impressed him.<sup>3</sup> Perhaps because of this experience he felt the obligation once more to profess Christ publicly. In order to do this intelligently, he believed it necessary to examine the baptismal controversy. His father had subscribed to the *Virginia Religious Magazine*, a Presbyterian magazine containing carefully prepared articles on the existence of deity, the divine permission of sin, the necessity of revelation, the true dignity of man, sanctification, eschatology, and other typically Calvinistic subjects. Dagg had read this periodical, giving careful attention to the many articles urging infant baptism. Rejecting their teaching as "defective and fallacious," he wrote out at length "what seemed to me to be a conclusive reply" and in the spring of 1812 offered himself to the Baptist Church at Ebenezer, eight miles from Middleburg, and was baptized by Elder William Fristoe.

This alignment with the church, however, did not mark his entrance into the ministry. While taking an active part in local congregational affairs, he continued his study of medicine, interrupting this for a few months only because he was drafted as a soldier in the War of 1812. At the close of 1814 his engagement with Dr. Grady was ended, and he was now ready for entrance into the practice of medicine. Yet thoughts of the ministry had often arisen in his mind, to the extent that they rendered him irresolute in determining his course of action. At length he accepted the offer of Mr. Cuthbert Powell, of Middleburg, and became the private tutor in his home. Here he improved his knowledge of Latin and Greek, and here he read John M. Mason's *Essay on the Church of God*. His written review controverting Mason's Presbyterian position was apparently so logical and persuasive that Mr. Powell urged him to study law. To this Dagg replied quite frankly that though he could not decide to give himself to the gospel ministry, he was unable to go in a contrary direction. It remained for the Ebenezer Baptist Church to initiate a series of actions that would finally settle the matter. In the spring of 1816 the church passed a resolution requesting Dagg to exercise his gifts in their meetings. With this request he cheerfully complied, but it introduced months of agonizing prayer and heart-search-

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3. *Christian Index*, XXXI (February 19, 1852), 30.

ing. He feared lest he have the wrong motives for the ministry:

At length the advice of Mr. Powell rose before me, with success at the bar, and honor, and affluence. Over against those I contemplated the reproach of being a Baptist minister, and the poverty to be expected. In full view of the contrast, my heart said, give me reproach and poverty, if I may serve Christ and save souls. From that hour I never doubted my call to the ministry.

In November of 1817 he was "called to ordination."

His associates and activities for the next eight years proved to be of great significance. Speaking of the minister who led in his ordination, Dagg says: "Fristoe was the Gamaliel at whose feet I sat in early life. I was baptized, licensed, and ordained by him; and under his instruction my views of divine truth were formed."<sup>4</sup> As was true of most of the early Virginia preachers, Fristoe had been guided into and trained for the Baptist ministry by men who had originally come from the Philadelphia Baptist Association. The strongly Calvinistic Confession adopted by that body in 1742 would naturally play a major role in shaping the theological systems of Virginia Baptists. On December 18, 1817, Dagg was married to Fanny H. Thornton, who in time bore him four children. For the first year they tried to live on the salary which his four churches paid, while Dagg devoted his entire time to pastoral duties. Rural Baptist churches in Virginia, however, were not accustomed to full-time ministers and soon refused to provide sufficient money for the Daggs' support. For the remainder of his time in Virginia, he preached each Sunday, while teaching school during the week. While preaching in Dumfries in 1819 he leaped from a collapsing building and so injured his ankle that he walked with the aid of crutches most of the remainder of his life. After his wife's untimely death in 1823, he spent long hours studying Greek, and this injudicious overuse of his eyes virtually blinded him. Henceforth he could read no more, depending rather upon another's eyes and voice. But despite these personal tragedies, his fame as a preacher spread. In 1824 he left home on a preaching tour

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4. *Some Account of the Life of Spencer Houghton Cone* (New York, 1856), p. 178.

into the southern part of the state, meeting men who later that year invited him to supply the vacant pulpit of the First Baptist Church, Richmond, Virginia. After hearing him for a month, the pulpit committee advised him that he was their first choice, "the one eminently qualified and better calculated to unite and harmonize the interests and feelings of this church."<sup>5</sup> But Dagg had in the meantime been invited to supply at the newly-established Fifth Baptist Church, Philadelphia, during the month of January, 1825. On January 25, a committee from this church wrote him:

At our Church Meeting last evening, a large number of members being present, it was unanimously resolved that you should be requested to take the oversight of us as our under Shepherd and Pastor. Our unanimity in this important matter is we trust in answer to our prayers for Divine direction in the choice of a Pastor.

Each church, in its own way, offered a rare challenge to any minister. The Richmond congregation formed the second-largest Baptist church in America. The Philadelphia congregation was a small church struggling for new life. To the Philadelphia invitation Dagg replied:

To sever the ties which have connected me to people whom I love, and dissolve the connexion with the Church with which I have been a member since my first profession of Religion and in which I have enjoyed many happy seasons, is not a light matter . . . . Feeling . . . the importance of the subject, I have endeavored to ascertain the will of my Divine Master, desirous to commit myself wholly to his direction; from the best judgment that I can exercise, directed as I hope by his Spirit, I am constrained to think, notwithstanding all the discouragements that can present themselves to my view, it is my duty to accept the call of the Church.<sup>6</sup>

He entered upon his pastoral duties on May 1, 1825.

Dagg records an, "on the whole, exceedingly pleasant" relationship with the Fifth Baptist Church during his nine year tenure of office. His was a new congregation, made up for the most part of former members of the Sansom

5. B. S. White, *First Baptist Church, Richmond, 1780-1855* (Richmond, 1955), p. 43.

6. Manuscript letters, dated January 25, 1825, and January 30, 1825, both of which are now preserved in the records of the Fifth Baptist Church, Philadelphia. See also *Autobiography*, pp. 20-27.



Street Baptist Church, which had dissolved under unrelenting financial strain. Under a new name and a new minister, but occupying the old building, the group succeeded in growing from 82 to about 450, assumed and almost retired the old debt, and greatly increased their contributions for missions and other benevolent purposes. For five years Dagg's health remained good, but early in the spring of 1830 he collapsed from overwork, causing his friends to despair of his life. By autumn he had recovered sufficiently to resume his pastoral work, and enjoyed good health for the next three years. Late in 1833 he discovered with dismay that his voice was failing; in April of 1834 he lost its use altogether; by autumn of that year he was forced to sever his pastoral relationship with the Fifth Baptist Church.<sup>7</sup>

Meanwhile the Philadelphia Baptist Association had opened the Haddington Literary and Theological Institute. Dagg became its second president and professor of theology in the autumn of 1834. Here he taught a wide range of subjects: Hebrew, Biblical interpretation, evidences of Christianity, systematic and pastoral theology, and ecclesiastical history. Despite the comparatively large group of students, however, the experiment was rather short-lived, and the school was moved to Germantown, Pennsylvania, in 1836. Dagg's future was rather uncertain for several weeks, but through his second wife (the widow of the Reverend Noah Davis, whom he had married in 1832) and the Reverend R. W. Cushman of Philadelphia, he was offered the presidency of the newly-formed Alabama Female Athenaeum of Tuscaloosa. He accepted, and that fall he and his family moved South.<sup>8</sup>

Here again, financial difficulties proved to be his downfall. The new school was a private venture, enjoying the approval of the Alabama Baptist Convention, but not being directly controlled by it. The building which housed the

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7. *Columbian Star*, III (October 2, 1824), 159; *Latter-Day Luminary*, V (August, 1824), 253; *United States Baptist Annual Register and Almanac*, 1833 (Philadelphia, 1833), P. 124; *Triennial Baptist Register*, No. 2 (Philadelphia, 1836), p. 140; *Minutes of the . . . Philadelphia Baptist Association* (Place varies, 1825-1834); Manuscript Minutes of the Fifth Baptist Church, Philadelphia, 1824-1834; *Autobiography*, pp. 28-35.

8. *The World* (Philadelphia, 1832-1833); *The Christian Gazette* (Philadelphia 1834-1835); *Minutes of the . . . Philadelphia Baptist Association* (Place varies, 1833-1837); *Triennial Baptist Register*, No. 2, p. 75; *Autobiography*, pp. 35-38.

school was soon found to be too small, and after additions had been made, the school received large patronage from all parts of the state. Yet the depression of 1837 and the demands of its owners to show a sizable profit had their damaging effects on it. Debts accumulated, and the property was sold to pay them. Dagg felt that it was to his best interest to purchase the building, and he maintained the school privately until his departure in 1844. By this time, though, Judson Institute had been opened, and this was an altogether too successful rival.<sup>9</sup>

The year 1843 is to be especially noted because of three significant vocational offers made to Dagg, which together indicate something of the respect in which he was held throughout the nation. Dagg was elected to occupy the chair of theology at Howard College, Marion, Alabama. The *Christian Index* hailed the appointment as "alike wise and judicious." It continued: "Mr. Dagg is an accomplished scholar and a profound divine, and, perhaps, as well qualified in every regard to discharge the important and responsible duties of that chair, as any man who could have been selected."<sup>10</sup> Dagg, however, refused this office. At approximately the same time he entered into negotiations with a party in Philadelphia who wanted him to return as professor of theology at a school to be established there. This appointment was considered to be so certain that the *Baptist Advocate* of New York carried an item presuming that Dagg and his family would arrive in Pennsylvania shortly after the closing of the Athenaeum in February, 1844. The *Christian Index* for February 16, 1844, however, discloses the outcome: Dagg and his family had by that time arrived at Penfield, Georgia, where he was to become professor of theology and president *pro tempore* of Mercer University. He had been given an encouraging farewell by the University of Alabama, which his close friend, Basil Manly, Sr., headed, by being awarded an honorary Doctor of Divinity degree just prior to his departure.<sup>11</sup>

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9. Hosea Holcombe, *A History of the Rise and Progress of the Baptists in Alabama* (Philadelphia, 1840), pp. 149-150; *Autobiography*, pp. 38-43.

10. *Christian Index*, XI (July 21, 1843), 459.

11. *Journal of the Proceedings of the Baptist State Convention in Alabama* (Marion, 1842-1844); *Christian Index*, XII (February 16, 1844), 2; (January 19, 1844), 3.

During Dagg's administration Mercer University experienced steady growth. Manly had been the preference of the Board of Trustees for the presidency; but after he had persistently refused, Dagg was unanimously elected. He did not disappoint them. Four brick buildings were constructed, representing an expenditure of about \$25,000. The total enrollment jumped from 71 in 1844 to 181 in 1854. Dagg was gratified from the start that the Trustees "were inclined to give to the Theological department all the prominence and enlargement in their power." With their explicit approval, he built a department having three full-time professors and a curriculum which provided for a three years' course of study leading to the Bachelor of Divinity degree. Dagg himself taught courses in natural theology, Christian evidences, systematic theology, and pastoral duties. Graduates from the theological department were not plentiful; only six men received their Bachelor of Divinity degrees during his period there. Georgia Baptists were acutely aware of the small numbers, and in 1852 the Convention resolved, "That the fixed purpose of the Trustees and Faculty to regard the scholarship rather than the number of graduates meets the decided approbation of the convention." But while the school, on the whole, continued to expand and prosper, Dagg began to think of retirement. "I had a consciousness that the duties were as well performed in the subsequent years, as they had been in the first; but I felt them to be burdensome, and in the prospect of advancing age I desired to be released from the burden." Early in 1854 he informed the president and secretary of the Board of Trustees of his desire to retire, and the Board received his resignation. He was engaged to continue as professor of theology, a responsibility which he gladly fulfilled until his complete retirement in the spring of 1856.<sup>12</sup>

The years which followed his final resignation were not as short as he had expected. He wrote to the editor of *The Religious Herald*: "It is . . . my wish to fill the few remaining days of my pilgrimage with some useful services in the Master's cause."<sup>13</sup> These days were not few, because

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12. *Minutes of the . . . Georgia Baptist Convention* (Penfield, 1844-1854); *Catalogue of the Officers and Teachers of Mercer University* (Penfield, 1846-1855); *Autobiography*, pp. 43-49; B. D. Ragsdale, *Story of Georgia Baptists* (Atlanta, 1932), volume 1.

13. *The Religious Herald*, XXIV (January 25, 1855), 11.

he lived for almost thirty more years; but the services were useful. He remained in Georgia until 1870, writing the four works which demonstrated conclusively his theological competence. In 1870 he accompanied his daughter, Mrs. Henry Rugeley, to Alabama, living for a few months at Lowndesboro and the remainder of his days at Hayneville. Of his declining days he writes: "I have never been off the lot on which I was first set down, and have formed very little acquaintance with the inhabitants of the town. My infirmities are greatly increased . . . ." <sup>14</sup> Death came on June 11, 1884, in his ninety-first year. At his request, he was buried in an unmarked grave at Hayneville, the approximate location of which is to be marked by a bronze plaque early in 1957 by the Committee on Baptist History of the Georgia Baptist Convention.

From this outline it can be seen that John Dagg was a man of some note in his own generation, filling an influential pulpit in Philadelphia before his health forced him from the ministry, and teaching with increasing success and satisfaction at Haddington College, the Alabama Female Athenaeum, and Mercer University. Yet it must not be assumed that his interests and activities were restricted simply to the institutions from which he derived his income. He showed a life-long concern for the missionary movement in its various phases, and a growing regard for the usefulness of his own written word. These two aspects of his life must now be considered.

In each of the four states with which he was connected, Dagg displayed a regard for the various local missionary organizations. During his first pastorates he was instrumental in forming the General Association of Baptists in Virginia, devoted to the task of state missions, being appointed to the Board of Managers. The following year he was undoubtedly active in constituting the Ketockton Missionary Society. In December of 1824 many of the Baptists of Virginia met in Richmond to consider forming a Baptist Convention of Virginia. Dagg was in the forefront, serving on a committee with Staughton, Rice, Keeling, and Semple, to formulate a constitution. The Convention was organized, and Dagg was made a member of the Board of Managers for the ensuing

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14. *Autobiography*, pp. 49-52.



year.<sup>15</sup> Of course he left Virginia before that year was past, but actually he merely moved from one missionary responsibility to another. In 1825 he was secretary of the Philadelphia Baptist Missionary Society, which had an interest in both state and foreign missions, and in 1827 and 1828 was made one of its directors. In the autumn of 1825, he, David Jones, and Joseph H. Kennard informally initiated the Pennsylvania Missionary Association. This organ of state missions was formally organized in 1827, and Dagg appears as its president in 1831 and as one of its managers in 1833. Although no hint of this is given in his *Autobiography*, Dagg was instrumental in founding the Pennsylvania Baptist Missionary Society, an auxiliary to the Triennial Convention, in 1826. Active in this organization throughout his ministry in the state, he served as its president for one year, as its vice-president for one year, and for two years on a committee to publicize the work of the society. In 1834 he and four others acted on behalf of the Philadelphia Baptist Association, proposing the formation of an inclusive state convention for missionary purposes, an organization that was completed after his departure, in 1837.<sup>16</sup> While in Tuscaloosa, his purely local activities were continued on a smaller scale. He regularly appears on the pages of the minutes of the Alabama Baptist State Convention, acting on numerous committees, and finally being elected a vice-president in 1843.<sup>17</sup> After his move to Georgia, Dagg was immediately elected to the Executive Committee of the state convention, a position which he retained until 1855. He acted as chairman or member of at least six committees, dealing with such matters as Christian education, the wider distribution of the Bible, and children's catechisms.<sup>18</sup>

On the national scene, Dagg was likewise interested in

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15. J. B. Jeter, *The Recollections of a Long Life* (Richmond, 1891), 107-115, 128-132; *Latter-Day Luminary*, V (September 9, 1824), 285-286; *Columbian Star*, IV (January 8, 1825), 6.

16. *Columbian Star*, IV (October 1, 1825), 157; V (December, 1825), 207; *Christian Index*, IV (October 18, 1831), 25; XXXII (September 15, 1853), 146; *American Baptist Magazine*, VIII (January, 1828), 28; *Minutes of the . . . Philadelphia Baptist Association, 1827, 1828, 1834, 1836*; *United States Baptist Annual Register and Almanac*, 1833, p. 123; *Triennial Baptist Register*, No. 2, pp. 135-136.

17. *Minutes of the . . . Alabama Baptist State Convention* (Place varies, 1835-1841); *Journal of the Proceedings of the Baptist State Convention in Alabama, 1842-1844*.

18. *Minutes of the . . . Georgia Baptist Convention, 1844-1856*.

the cause of missions. In 1823 he attended the Baptist General Convention meeting in Washington, serving on a committee to examine the financial accounts of the *Latter-Day Luminary*, being elected to the Board of Trustees of Columbian College, and finally being appointed to the Board of Managers of the Convention. While in Pennsylvania, he attended the 1826 and 1832 meetings at New York, and was host pastor for the 1829 meeting in Philadelphia. Acting on various committees in connection with these meetings, he continued as a member of the Board of Managers of the Triennial Convention until 1835, and of the Board of Trustees of Columbian College until 1832. He attended none of the meetings of the Convention while he was in Alabama, but at the 1838 and 1841 meetings he was elected one of the vice-presidents.<sup>19</sup> By then, of course, the slavery question was acute, and Dagg was drawn into it. In 1840 he and Basil Manly published a general letter, admitting that a vice-president of the Triennial Convention had been circulating papers favorable to abolition, but denying that this was an officially sanctioned act. They expressed confidence that the Convention would never adopt such a position, since its sole interest was in spreading the Gospel through foreign missions.<sup>20</sup> Yet their apparent confidence can be questioned in light of their action a few months later. After consultation with Dagg, Manly issued a suggestion through the *Christian Index* that all of the Southern delegates meet preceding the forthcoming 1841 Triennial Convention for the purpose of consulting on the slavery question and determining the proper position to be assumed. Spencer Cone wrote Dagg, expressing his regret that Dagg could not attend this Baltimore meeting. Rejecting Dagg's self-appraisal, he said: "That you lacked 'influence' either with the South or the North, I cannot, for a moment, admit, for I know of no one whose voice would have commanded more respect in our anxious and important session . . . ."<sup>21</sup> At the crucial 1844 Convention in Philadelphia, Dagg was present as a delegate, being elected a vice-president. He apparently took

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19. *The American Baptist Magazine*, IV (July, 1823), 137-143; IX (June, 1829), 201-211; *Columbian Star*, V (May 6, 1826), 71; (May 13, 1826), 75; (May 20, 1826), 78; Jeter, *op. cit.*, pp. 180-181.

20. *Christian Index*, VIII (September 24, 1840), 612.

21. *Some Account of the Life of Spencer Houghton Cone*, pp. 254-255.

no part in the debate on slavery, which resulted in a momentary compromise unanimously approved.

In the year 1832 the Baptist home mission work assumed a separate status, and Dagg gave it his support. The American Baptist Home Mission Society was formed at a meeting in New York during an interval in the Triennial Convention sessions. Dagg was almost certainly present, and was, for the next five years, elected annually to its large Board of Directors. During this time he apparently was able to attend only one other meeting, in Hartford, in 1836. Not until 1844 did he play a decisive role in the affairs of home missions. During the debate on slavery that year, he took a fairly active part; and when the resolution was offered:

That a Committee of three from the North, three from the South, and three from the West, with the President of the Society as chairman, be appointed to take into consideration the subject of an amicable dissolution of this Society, or to report such alterations in the Constitution as will admit of the co-operation of brethren, who cherish conflicting views on the subject of slavery.

He, W. B. Johnson, and J. B. Taylor, were appointed as the Southern members of the committee thus created. But the usefulness of this committee was curtailed almost from the beginning. Georgia hastened the climax by recommending the Reverend James E. Reeves, a slaveholder, for appointment as a missionary under the American Baptist Home Mission Society. The Board of Managers rejected the application; and the 1845 Home Mission Society meeting, with only a handful of Southerners present, virtually invited the South to withdraw.<sup>22</sup>

By this time, however, the Southern leaders knew that their cause was lost, and plans were being perfected for a meeting in Augusta, Georgia, May 8-12, 1845, for the formation of the Southern Baptist Convention. This was duly held, with Dagg present as a delegate from the Executive Committee of the Georgia Baptist Convention. Together with Richard Fuller, J. B. Jeter, B. M. Sanders, William B. Johnson, Thornton Stringfellow, and others, Dagg had a part

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22. *Report of the American Baptist Home Mission Society* (New York, 1838-1845); *The Baptist Memorial and Monthly Record*, III (June, 1844), 173-176; M. B. Putnam, *The Baptists and Slavery, 1840-1845* (Ann Arbor, 1913); R. A. Baker, *Relations between Northern and Southern Baptists* (Fort Worth?, 1948).

in writing the Constitution of that body. He was selected as one of the vice-presidents of the Board of Managers for Domestic Missions, of which Basil Manly was named president. At two subsequent meetings Dagg was present, taking only a minor part in the proceedings.<sup>23</sup>

Dagg recognized that a vital part of the missionary enterprise at home and abroad is the publication of religious literature. Hence he fully supported the Baptist publication and Bible societies of his generation. As a young man in Virginia he was an agent for the Baptist General Tract Society, which had been established in Washington in 1824. Late in 1826, when the Society decided to move its office to Philadelphia, a special committee met in Dagg's home to plan for the next annual meeting. This was held at the Fifth Baptist Church, January 7, 1827, at which time Dagg was elected president. In 1828 and 1829 he was a member of the Board of Managers, and from 1830 to 1836 and 1840 to 1843 he acted as vice-president.<sup>24</sup> At the close of his work at Haddington he had been instrumental in arranging for a meeting to be held in Philadelphia in 1837, for the purpose of withdrawing Baptist support from the American Bible Society to form their own American and Foreign Bible Society. Of course he was in Alabama at the time of this constituting convention, but was nevertheless elected to be one of the fifteen vice-presidents. He continued to be elected annually to this office until 1843. This interest in the correct translation of the Bible found expression in Alabama, because in 1836 he helped to form the Alabama Baptist Bible Society, serving as its president for two terms.<sup>25</sup> When the Southern Baptist Publication Society was proposed in 1845 Dagg was in complete agreement. His health and his work enabled him to attend only three of the annual meetings, but

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23. *Proceedings of the Southern Baptist Convention* (Richmond, 1845), pp. 6, 9, 13.

24. *Columbian Star*, III (October 16, 1824), 167; L. C. Barnes, M. C. Barnes, E. M. Stephenson, *Pioneers of Light* (Philadelphia, 1924), pp. 399-403; *The Baptist Tract Magazine* (Philadelphia, 1827-1828, 1833-1835); *The Baptist Tract and Youth's Magazine* (Philadelphia, 1829-1832); *The American Baptist Magazine*, VII (March, 1827), 92-93.

25. *Proceedings of the Bible Convention* (New York, 1837), pp. 12, 39; *The Christian Review*, I (1836), 311-312, 476-477; II (1837), 317-319, 477-482; *Some Account of the Life of Spencer Houghton Cone*, pp. 314-365; *Minutes of the . . . Alabama Baptist State Convention*, 1836, 1837.



he gave the Society his financial support. Actually, his greatest contribution will be shown in greater detail as his publications are considered.<sup>26</sup>

As a theological writer, Dagg began with the subject of baptism, and subsequently ranged over a wide field. His first article was published in the *Latter-Day Luminary* in 1822, discussing an argument against infant baptism from 1 Corinthians 7:14, for which Dagg became noted. He prepared notes on the subject for Pengilly's *Scripture Guide to Baptism*, Wilson's *Scripture Manual*, and the Baptist edition of the *Comprehensive Commentary*. In 1828 he and David Jones published a series of letters in the *Columbian Star* controverting Leonard Woods' *Lectures on Infant Baptism*, and these were gathered in pamphlet form later that year.<sup>27</sup> Thirty years later Dagg wrote a pamphlet on the same verse for the Southern Baptist Publication Society, which went to three editions and sold about five thousand copies.<sup>28</sup> In Pennsylvania he served on a committee to prepare a new edition of a hymnal suitable for use in Baptist churches, and later in Alabama was placed on a similar committee, whose work was quickly concluded when they discovered and officially endorsed a collection of hymns then being published in New England. At the same time, he was preparing smaller articles on a variety of subjects for the *Columbian Star* and the *Christian Gazette* of Philadelphia, and a widely read tract, *The More Excellent Way*. A small pamphlet, *An Interpretation of John iii. 5*, came from his pen while he was at Tuscaloosa, as well as smaller articles for the *Christian Index* and a sermon, "The Duty of Washing the Saints' Feet," which received no less than four distinct printings. Minor articles continued to be printed in the pages of the *Christian Index* during his Mercer years, and a noteworthy series that was gathered in pamphlet form as *An Essay, in Defence of Strict Communion*.<sup>29</sup> At the request of the Southern Baptist Publication Society, he prepared a pamphlet, *Origin and Authority of the Bible*, which appeared separately in 1853, as a part of

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26. *Annual Report of the Southern Baptist Publication Society* (Charleston, 1848-1858).

27. *Animadversions upon Professor Woods' Lectures on Infant Baptism, or Letters of David and John* (Philadelphia, 1828).

28. *A Decisive Argument against Infant Baptism furnished by One of its own Proof-Texts* (Charleston, 1850).

29. (Pentfield, 1845).

*Tracts on Important Subjects* in 1854, and as a part of his *Manual of Theology* in 1857. Early in his term at Mercer he cooperated with J. L. Reynolds, one of the professors at Mercer, by writing a chapter, "The Church of Christ," for his book, *Church Polity*; and toward the close of his term he cooperated with the sons of Spencer Houghton Cone in writing several long sections of the biography of their father which they were preparing. But all of this was simply by way of preparation for the four major works which formed Dagg's theological and ethical system.

In 1857 *A Manual of Theology* was published by the Southern Baptist Publication Society, and was reissued in 1871 by the American Baptist Publication Society. This was followed in 1858 by *A Treatise on Church Order*, which was soon combined with the former work and published in one large volume. By 1859 his *Elements of Moral Science* was completed; and, judging it not a suitable work for the Southern Baptist Publication Society, he had it stereotyped at his own expense and contracted with Sheldon and Company of New York for its publication. In 1883 it was still in print, and in 1888 a second edition, lacking the sections on slavery abolition, appeared. Unnoticed in his *Autobiography* is *The Grammar of the English Language*, which appeared in 1864.<sup>30</sup> The preface makes it plain that he intended to produce a second volume for advanced students, but this was never carried to a successful conclusion. The final book produced in Georgia was the one that completed his system, his apologetic, *The Evidences of Christianity*, published in 1869. He had offered the copyright to the Georgia Baptist Convention, with the condition that profits be given to Mercer University; but the Convention refused his offer with lavish thanks, and then took an offering which paid for the publication and which was given to Dagg as an expression of their feeling for him.<sup>31</sup> During the closing decade of his life, Dagg continued to write to an understandably limited extent. Two short articles for *The Baptist Quarterly* and the conclusion of his *Autobiography* were his final literary productions.<sup>32</sup>

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30. (Macon, 1864).

31. *Minutes of the . . . Baptist Convention of the State of Georgia* (Atlanta, 1869), pp. 6, 11.

32. *The Baptist Quarterly*, V (October, 1871), 478-482; IX (January, 1875), 117-118.

These works were not brought forth in a theological vacuum, nor were they still-born. His argument from 1 Corinthians 7:14 received immediate attention from Leonard Woods, who, in the second edition of his work, amplified his discussion by three pages, devoting half of that space to a long footnote about Dagg's position. Likewise, William Hodges, whom Dagg opposed in his *A Decisive Argument against Infant Baptism*, notes "Dr. Dagg's new theory," but neither Woods nor Hodges was changed by it.<sup>33</sup> In 1840 Isaac T. Hinton's *History of Baptism* appeared, and he quotes Dagg with approval at some length. Andrew Broaddus, Henry Keeling, and Thomas F. Curtis, also notice Dagg's interpretation. Even as late as 1888 this argument was still finding proponents; Kerr B. Tupper, of Michigan, includes a passage from Dagg's pen. When Dagg left the baptismal controversy and produced his larger works in systematic theology and ethics, these were reviewed in contemporary Baptist scholarly journals, usually acclaimed, and only occasionally reviled. The major Baptist theologians who followed Dagg took note of his work in a variety of connections. Alvah Hovey and G. D. B. Pepper listed Dagg along with Gill and Fuller.<sup>34</sup> J. M. Pendleton denominated him "a profound American theologian," and used Dagg's volume as his text while teaching theology at Union College from 1857 until his resignation in 1861.<sup>35</sup> Likewise James P. Boyce employed his volume as his text at the Southern Baptist Theological Seminary for the first decade of that school's history. In this way, Dagg would prove influential far beyond the select circle of those who wrote systematic theologies. Even the renowned A. H. Strong was aware of Dagg's work, commending his books as valuable for reference, and occasionally referring to his *Treatise on Church Order*.<sup>36</sup> E. Y. Mullins testified of him:

Perhaps his most important work was his "Manual of Theology." In this he exhibits a firm and comprehensive grasp of the great doctrines of re-

33. Leonard Woods, *Lectures on Infant Baptism* (Second edition; Andover, 1829), pp. 97-99; William Hodges, *Baptism tested by Scripture and History* (Second edition; Philadelphia, 1858), p. 238.

34. Alvah Hovey, *Manual of Systematic Theology, and Christian Ethics* (Philadelphia, 1877), pp. 23, 300; G. D. B. Pepper, *Outlines of Systematic Theology* (Philadelphia, 1873), p. 9.

35. *Christian Doctrines* (Philadelphia, 1878), p. 86; *Reminiscences of a Long Life* (Louisville, 1891), p. 110.

36. *Systematic Theology* (New York, 1902), pp. 28, 496-539 (*passim*).

demption. He adheres closely to the teachings of Scripture, he is eminently judicial and fair in his statement of truth. His style is clear and strong, and his work on Theology has exerted a very widespread and powerful influence throughout the South as well as elsewhere.<sup>37</sup>

His *Elements of Moral Science*, of course, was used only in the South, often supplanting Wayland's book, with its faulty views of slavery and abolition. *The Evidences of Christianity* apparently had only limited use as a text-book, although it was rather widely circulated among Southern Baptist clergymen.

Having examined the life, work, and influence of John Leadley Dagg, we may now draw some relevant conclusions. It has been shown that Dagg's parents, teachers, and ministerial associates were all adherents of the Calvinistic type of theology, and that the literature which he read came for the most part from men of a similar persuasion. Hence, his adoption of that theological interpretation was an almost foregone conclusion. Theologically, all of his missionary activity is of significance because it was a silent but eloquent repudiation of the Old School Baptist, hyper-Calvinistic, position. This would indicate that he occupied a moderate reformed position, though somewhat closer to Gill than to Fuller. Furthermore, it has been demonstrated that he was a man nationally recognized within the Baptist denomination. His ministerial and educational responsibilities alone were of importance sufficient to merit moderate attention. His rather active part in the missionary enterprise would mark him in the Baptist public eye. As he increased his literary output, his name would become more widely known. And throughout all of this, of course, his unique personal appearance would have its effect. A blind, lame, and almost speechless man would attract more attention to himself than would a man with normal health. All of these considerations lead to the conclusion, then, that in 1857, when his first major work appeared, John L. Dagg was an eminent and trusted theological leader of his denomination. That his works received wide recognition and use simply serves to increase confidence in this. He occupied a position of consequence in the theological world of his day, and justly deserves careful examination.

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37. *Baptist Argus*, (May 7, 1903).



# *The Place of Poetry in Preaching*

BY JAMES WESLEY INGLES

Preaching is an art. At its best, it is one of the very great branches of literary art. When the preacher has forgotten this, the sermon has usually suffered—and very probably the congregation has suffered also, in some cases with a long-suffering and forbearance truly charitable, if not heroic. It is true that ideas hastily scrapped together at the end of a busy week, and given feeble and disjointed and sometimes wholly extemporaneous utterance on Sunday morning, can hardly be considered a work of art any more than the fingered smudges of children playing with colors may be so considered. The well-planned sermon is a thing artfully designed to produce an intended effect.

Within the Protestant service, the sermon holds an exceedingly important place, for just as the Holy Communion of the Lord's Supper is a dramatic repetition of the breaking of the Bread of Life for our spiritual redemption and sustenance, so preaching is (or ought to be) a repeated proclamation of the Word of Life for our spiritual nourishment and growth.

Surely no one can deny that the most important factor in such communication of the Living Word is the kindling power of the Holy Spirit in the life of the preacher. No eloquence, no beauty of diction, no gift of tongues, no breadth of understanding or depth of insight, can compensate finally nor effectually for the lack of that mystical and life-giving power of the Holy Spirit.

But preaching is not only a spiritual exercise of the most exacting and the most exhausting sort. It is a literary art also, and as such, it makes demands upon the intellect as well as upon the spirit of the preacher. Actually it calls for an intense concentration and focusing of all a man's accumulated powers and resources of mind and heart if it is to move the minds and hearts of the hearers. A good sermon is like a lens bringing to a burning point the rays of God's divine truth to ignite the tinder of the dry and hungry hearts of men. We are not primarily concerned here with this most important essential of an effective ministry, but rather with preaching as an art, and more specifically with its relation to that highest of the literary arts—poetry.

Obviously in all Biblical preaching, the Bible is and must be central and supremely important, not only as the source of truth, but as the source also of illustration and as a model of style. Ought the preacher to be then, indeed can he be, a man of one Book, as some maintain he should? In the sense of the centrality of emphasis certainly. But surely not literally, not exclusively. The richer one's reading in the wide fields of literature, the more extensive one's travels in the "realms of gold", the deeper one's reflection upon "the best that has been thought and said" down the centuries, the richer and wider and deeper should be his exposition and development of the truth as it is in Christ Jesus.

Next to the Bible, life itself is the richest source of illustrative material. The wise preacher draws upon his own experience and his own observation of life to make truth relevant to the lives of his people. Emerson once said that he could listen to some men preach and never know that they had lived. The smell of the lamp and the musty odor of a library need to be swept away by the bracing current of life's own energizing breeze if hearts are to be quickened to new life. Only by living with people's needs can we preach to their needs. Hence the importance of the pastoral ministry of the preacher. He must share and observe the experience of others and relate it to his own.

In our discussion here, therefore, I am in no way attempting to minimize the supreme importance of the Bible and of life as sources and resources for the preacher. However, I would point out the need for a constant refilling of the well, not only at the Word, the fountain of Divine Revelation, but by drawing upon all the varied sources of illumination and inspiration available in books. The truly inspiring preacher (or teacher, for that matter) gives the impression of drawing from an immense reservoir of knowledge and power into which have flowed many streams from the sunlit uplands and the shaded groves of literature.

Literature is indeed a vast and varied realm. There are the essays of brilliant and stimulating thinkers, and there are challenging biographies of all sorts and conditions of men and women, while in drama and fiction there are long catalogues of human character and conduct. All these make a rich contribution to the resources of the preacher, but

there is not time here to deal with them. In any case, outside of the Bible, poetry provides the richest source of memorable words. For poetry is the highest literary art. It is the best words in the best order, marching like an army with banners, or singing like a choir of angels, or trampling down the darkness like the many-colored splendor of a rising sun.

What then is the relation of this highest of the literary arts to the art of preaching? What is the place of poetry in preaching? I would suggest (with proper homiletical orthodoxy) that it is three-fold.

First, *in relation to the matter of preaching*. Poetry may be quoted within a sermon for various purposes. Particularly at the beginning or at the end of a sermon, it may be used to challenge or impress.

Most frequently it is used at the end, if at all. And all too often the preacher selects some bit of didactic doggerel to drive home his exhortation, or some drop of sentimental syrup with which to soothe the troubled breast, or some bit of onion skin with which to start a falling tear. This trite and careless tacking of a rhymed moral to the end of the piece is to be deplored and will be avoided by the well-trained preacher who has developed some sound standards of value in poetry as well as in the homiletical art.

But there are strong and challenging poems with which one may fittingly end. For instance, to close a sermon on the necessity of decision when we confront the Son of God, on the impossibility of neutrality in relation to Jesus, there is Louis Golding's poem, "Second Seeing":

If He be truly Christ  
The Sacrificed,  
    When I am deaf and blind as they  
Who hung Him up between  
The two thieves mean,  
    On Calvary upon a moaning day;

If I not recognize  
Within His eyes  
    The slow blood fall down pools of pain,  
Nor on contracted brows  
The thorns that house  
    Their swords about the anguish of His brain;

If I do not perceive  
His mother grieve  
    Below the rood where He hangs crossed,  
Nor hear the sea and wind  
Cry, "Thou hast sinned!"  
    Then woe is me that I am doubly lost.<sup>1</sup>

Or to draw into a final focus all that one might be trying to say in a Communion Meditation on "The Sign of the Cross" in the Christian's life, there is Amy Carmichael's deeply felt and deeply moving poem, "The Sign", written out of her own complete consecration to Christ as a missionary in India:

Lord crucified, O mark Thy holy cross  
On motive, preference, all fond desires;  
On that which self in any form inspires  
Set Thou that sign of loss.

And when the touch of death is here and there  
Laid on a thing most precious in our eyes,  
Let us not wonder, let us recognize  
The answer to this prayer.<sup>2</sup>

But a poem may be equally effective at the beginning of a sermon—to startle and waylay, to surprise or arouse the listener about to settle into his familiar somnolent mood. For this purpose the poem should have a dramatic quality. Especially do the great events of the church year lend themselves to such an introduction. For instance, an Easter sermon might begin:

I heard two soldiers talking  
    As they came down the hill—  
The sombre hill of Calvary,  
    Bleak and black and still.  
And one said, "The night is late.  
    These thieves take long to die."  
And one said, "I am sore afraid,  
    And yet I know not why."

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1. Louis Golding, "Second Seeing," in *The World's Great Religious Poetry*, Caroline Miles Hill, editor, Macmillan Company, New York, 1926, p. 325.

2. Amy Carmichael, "The Sign," in *Toward Jerusalem*, Society For Promoting Christian Knowledge, London, 1936, p. 96.



I heard two women weeping  
As down the hill they came,  
And one was like a broken rose,  
And one was like a flame.  
And one said, "Now men shall rue  
This deed their hands have done."  
And one said only through her tears,  
"My Son! my Son! my Son!"

I heard two angels singing  
Ere yet the dawn was bright,  
And they were clad in shining robes,  
In robes and crowns of light.  
And one said, "Death is vanquished."  
And one in golden voice  
Sang, "Love hath conquered, conquered all,  
O Heaven and Earth, rejoice!"<sup>3</sup>

Further, poetry may be used within a sermon to express more powerfully a conviction or more beautifully an experience or more freshly a truth or more clearly an insight.

For instance, feel the sharpness, the poignance of these lines by Edith Lovejoy Pierce, a very fine contemporary poet whose work appears frequently in *The Christian Century*. It is entitled "For Our Sake."

He did not send technical assistance  
To our backward world:  
Gabriel and a company of experts  
With their know-how;  
He did not negotiate  
For the export of surplus grace  
On a long-term loan.  
He did not arrange to send us food  
Or cast-off garments of angels.  
Instead, he came himself.  
He hungered in the wilderness,  
He was stripped naked on a cross,  
But hungering with us  
He became our bread,  
And suffering for us  
He became our joy.<sup>4</sup>

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3. Theodosia Garrison, "A Ballad of Easter," in *Christ in the Poetry of Today*, Elvira J. Slack, editor, The Woman's Press, New York, 1928, pp. 112-113.

4. Edith Lovejoy Pierce, "For Our Sake," in *The Christian Century*, vol. 72, 1955, p. 332.

To me, one of the sharpest and most penetrating of her fresh images occurs in a recent poem entitled "Trellis for the Vine."

This is the warp and woof. This is the sign.  
A mesh of light, a trellis for the vine,  
Dividing north from south and east from west,  
Joining all compass points in one central burn-  
ing breast.  
This is the balk, the waywardnes of thing,  
This is the break of hearts, the lift of wings,  
The spindle star that twists time's golden  
thread,  
The upward thrust by which the grape is fed.  
This is the form, the rib-cage with the spine.  
Spread-eagled on a cross is the true vine.<sup>5</sup>

One could go on with innumerable illustrations of the power in poetry to express freshly an old idea or memorably a new insight. Normally the preacher will not be able to quote a whole poem in a sermon. He will learn to make excerpts, to lift lines or phrases that will give pungency and force to the expression of his thoughts.

He may quote T. S. Eliot:

"I will show you fear in a handful of dust."

Or Tennyson:

"There lives more faith in honest doubt,  
Believe me, than in half the creeds."

Or Browning:

"Ah, but a man's reach should exceed his grasp  
Or what's a heaven for?"

Or Shakespeare:

"Love is not love  
Which alters when it alteration finds,  
Or bends with the remover to remove."

Or Milton:

"The mind is its own place, and in itself  
Can make a heaven of hell, a hell of heaven."

Or the unnamed writer of a Good Friday drama recently produced:

"Pain is a piece of hell."

There is no better way to sharpen the point on an arrow of conviction, to stab awake the indifferent, or to

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5. Edith Lovejoy Pierce, "Trellis for the Vine," in *The Christian Century*, vol. 71, 1954, p. 203.

anoint the eyes of the blind, or to give courage to the disheartened or strength to the afflicted than to let the poets speak their undying words, to let them sing once again through us their memorable music.

But sometimes one may illustrate from a poem without quoting directly, simply lifting the idea or observation from a longer work. Culbert Rutenber in *The Price and the Prize* refers to such an allusion in a book by Canon Wedel to the story in the *Odyssey* of the self-disclosure of Odysseus when he returns home in beggar's disguise, despised and rejected of men, an outcast in his own palace. But when he stretches the royal bow and wins the archery contest, the beggar is revealed as the king.<sup>6</sup> So Christ.

In like manner preachers have drawn a moving illustration of the purpose of the Incarnation from the passage in the *Iliad* describing Hector's farewell to his wife and child. The Trojan hero is going out to meet the Greek champion Achilles, and his wife seeks to hold him back, fearing that he will not return. But Hector cannot retreat from the challenge. He calls for his little son and opens his arms to receive him, but the child does not recognize his father in battle array and shrinks back, fearful. Then Hector removes the flashing crested helmet, and opens his arms again and the child runs to him. So God did in Christ, laying aside his glory and his power and opening to us his arms of love.

One could very well summarize also the story of Lowell's "Vision of Sir Launfal", in which we see that "the gift without the giver is bare." Or Browning's "Childe Roland to the Dark Tower Came," in which we see a dauntless figure make his way through a horrible nightmare land strewn with gruesome evidences of those who had failed before him. He finally arrives before the Dark Tower that resembles Bunyan's Doubting Castle of Giant Despair, and facing all the worst threats to his courageous faith, he puts the horn to his lips and blows a challenge to the monster within the castle. So Browning. And so every triumphant believer facing the worst with which life can confront him.

Yes, poetry abounds in material for illustration.

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6. Culbert G. Rutenber, *The Price and the Prize*, The Judson Press, Philadelphia, 1953, p. 91.

But we ought to consider poetry not only in relation to the matter of preaching, but also *in relation to the manner of preaching*.

Almost all the great preachers have been poetic in their manner even when they may not have quoted poetry at all in a particular sermon. They have always avoided the prosaic, the purely factual, the unimaginative and dull presentation of truth in clichés or abstractions. Either consciously or unconsciously they have drawn upon the techniques of poetry in the expression of their ideas.

One must admit that preaching is essentially didactic, while most art is generally non-didactic. Great art teaches, but not overtly. It teaches by indirection and by suggestion. James Russell Lowell, in his "Fable for Critics", pointed out his own weakness as a poet while he was learning his art when he wrote of himself:

The top of Parnassus he'll ne'er come nigh  
reaching  
Till he learns the distinction 'twixt singing and  
preaching.

There is undoubtedly a distinction between the high art of poetry and the more direct approach of the sermon. But, except for the specialized evangelistic message, preaching generally would be greatly improved if it observed the method of the poets.

Poetry is essentially a sharing of experience or insight. If preachers would avoid pointing the finger at the audience and pointed it rather upward or outward to the thing perceived, they would often be much more effective. Emerson in his famous poem, "Days", shares with us his own realization at the end of a day spent in useless trifles of the folly of wasted time. And perceiving freshly the folly in his experience, we recognize it in our own.

Also the poet stresses the concrete word, the specific detail, avoiding the abstract and the vague. One of the great dangers of concentrating too heavily in theology and philosophy is that we may go out to preach in the abstract terms of theology and philosophy. We need those disciplines certainly to give backbone and framework to our thought, to clarify and order and integrate our system of belief and knowledge. But good preaching must ever be a perpetual



incarnation. The Word must constantly become flesh. The Word must walk about if it is to reach the haunts of men, if it is to descend from the mount of vision into the marketplace.

Too often philosophy and theology are written under a ponderous weight of thought in a special and somewhat technical jargon known only to philosophers. Let me illustrate. I select almost at random from a book whose thought requires the closest scrutiny of a philosophically trained mind if one is to derive any observable meaning from it. It is *Structure and Reality* by D. W. Gotshalk, and I quote:

On the first view, concrete fact is a plurality of related things, individual qualitative material, energy inherited in strands amid flux. This is the standpoint of our first chapter . . . On the second standpoint, taken in this chapter, concrete fact is a multiplicity of variously related events, processes with quality derived from the material developing at their hands. This standpoint emphasizes the route changes, not the continuant material.<sup>7</sup>

I have had some philosophy majors mystify me in their term papers with that sort of thing. It all sounds very profound, and no doubt it is. But it would hardly communicate an idea to anyone in the pew. There is scarcely a concrete word in the whole passage.

Put over against that quotation Shelley's memorable lines:

Life like a dome of many-coloured glass  
Stains the white radiance of eternity.

"Life" and "eternity" remain vast and indefinite abstractions—but in between there is an unforgettable picture of the tremendous philosophical paradox of the One and the Many.

One can test for himself the greater clarity and power in the concrete method by reading thoughtfully *A Philosophy of the Christian Revelation* by Edwin Lewis. Here a theologian (who once taught literature!) writes theology in words that leap and sparkle from the page, that glow with beauty and strength. Throughout the book, the ideas are

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7. D. W. Gotshalk, *Structure and Reality*, The Dial Press, Inc., New York, 1937, p. 56.

constantly illuminated by flashes from the poets. And everywhere, stamped on the style itself, there is a poetic imagery and a concreteness that will not permit the thought to drift off into the nebulous and misty regions of mere speculation. Poetry uses the specific thing, the significant object, to suggest reality that cannot be stated in the precise manner of a scientific formula or a logical syllogism.

And that suggests another quality of poetry which the preacher ought to incorporate in his own manner—the use of imagery. Someone has said of Shakespeare that he found as much difficulty in writing without images as the average person finds in writing with them. This might be said even more truly of the teaching and preaching of our Lord. The Bible itself is the richest repository of figurative writing. From the massive epic symbols of Genesis, spreading even though in somewhat thinner vein through the historical books, the figures of speech mount to a luxuriant profusion in the poetical books: Job, the Psalms, the Proverbs, Ecclesiastes, The Song of Songs. Here certainly are apples of gold in baskets of silver, tables laden with beauty for the eye and the ear. And this abundance continues into the rich majesty of the prophets, and reaches its glory in the teaching of our Lord whose almost every word is either concrete or figurative. And then on through Paul and Peter it spreads to the symbolic finale in the Revelation to John, where there is such a piling up of titanic images as to almost overwhelm the imagination.

If a preacher would be truly Biblical in his style, he must be essentially poetic, imaginative, figurative in his use of language. He must do what Ruskin was said to have done: he must make an eye of the ear. In other words, he must be pictorial and graphic rather than theoretical and abstract. What Wordsworth said is the function of poetry, we may say is the function of great preaching—"to carry truth *alive* into the heart by way of the imagination."

And there is another important element in the poetic manner which the preacher ought to recognize and use, and that is a sense of the cadence and rhythm of language in all true poetry. Rhythm in the pattern of words, achieved by parallelism, by repetition, by antithesis, is an important factor in the appeal to the emotions. T. S. Eliot has given us

the finest two-word definition of poetry. He calls it "thought felt." And not until the preacher realizes that his thought must come glowing and incandescent from his heart, will it warm and illuminate his hearers.

Undoubtedly one of the secrets of the power of many Negro preachers to sway the strong elemental emotions of their people is the rhythmic language in which their speech comes pouring from them. Many Southern white preachers have the same quality. Indeed when we listen to such an evangelistic preacher as Billy Graham, we must be impressed by the cadenced stream of his diction. He has been learning in recent years to bring this under greater control, but it is still a powerful element in his effect upon the emotions of the masses of men and women he has stirred by his preaching.

This aspect of style needs careful control, for it may easily become sentimental, or maudlin, or mawkish. The day has passed in most places for the old pulpit-pounding type of oratory, with the red face and the clenched fist and the sweaty shirt and shouting voice that can hardly pause for breath. Most people, at least most intelligent people, are no longer moved (except perhaps to disgust) by that sort of indecent assault upon their emotions. But on the other hand, it is possible to leave people cold and unmoved by a failure to appeal properly to the emotions. We must somehow steer a difficult course between the jagged Scylla of a wild and uncontrolled emotionalism and the forbidding Charybdis of a cold and sterile intellectualism. Preaching, like poetry, must be "thought felt." The sermon is intended not only to enlighten; it is to move, to lift, to inspire.

Just recently I came across an interesting confirmation of this observation in a book where one would hardly expect to find a reference to the specialized art of homiletics. It is in a critical study of the poetry of *Edwin Arlington Robinson* by Ellsworth Barnard. He writes:

It is, of course, always difficult to draw the line between feeling and thought, mood and meditation. "Ideas" are themselves the source of emotion—perhaps even of the most intense and enduring emotion. The Sermon on the Mount is a sermon, and its precepts are expressed sometimes with almost naked simplicity. Yet centuries of repetition have not suc-

ceeded in destroying its emotional power. What is important, apparently, is that in the exposition of ideas, (given their intrinsic appeal), the language, whether direct or figurative, must fit the thought; the sound, again, must be appropriate to the sense.<sup>8</sup>

Surely one of the secrets of Peter Marshall's amazing success as a preacher was the combination of these qualities of poetry in his manner: the sharing of experience and insight, the use of the concrete and the specific instead of the abstract and the general, the constant breaking forth of fresh and graphic imagery, and the controlled cadences of a simple but musically eloquent prose. And so it is with almost every successful preacher. If one runs through the sermons of the great of the past, or if he takes a short cut and examines such an excellent anthology of sermons as Andrew Blackwood's *The Protestant Pulpit*, combining sermons by masters in other days and in our own, he will discover that while some preachers are more intellectual than others, while some may quote more poetry than others, all share in some measure those qualities of style that are most perfectly exhibited in great poetry. They appeal to the imaginations and to the emotions of their hearers.

But there is a third division of our subject that I would stress briefly but as forcefully as I can. Not only does poetry have an important relation to the matter of preaching, and to the manner of preaching, but it has an important *relation to the man who is preaching*. The minister who has laid aside the poets once he has finished with literature courses in college has cut himself off from a major source of inspiration and renewal.

Charles Darwin in his *Autobiography* expresses his profound regret over this great mistake in his life. Up to the age of thirty, he said, he had enjoyed poetry of many kinds, and Shakespeare had given him especial delight. But eventually, through the long years of intense concentration upon the accumulation and observation of scientific data, he had lost the power to appreciate and to respond to the various arts. And in his confession he made this significant statement:

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8. Ellsworth Barnard, *Edwin Arlington Robinson*, Macmillan Company, New York, 1952, p. 61.



If I had to live my life again, I would have made a rule to read some poetry and listen to some music at least once a week; for perhaps the parts of my brain now atrophied would thus have been kept active through use. The loss of these tastes is a loss of happiness, and may possibly be injurious to the intellect, and more probably to the moral character, by enfeebling the emotional part of our nature.<sup>9</sup>

And a contemporary of Darwin's, the philosopher John Stuart Mill, describes in his *Autobiography* how the reading of Wordsworth's poetry brought him out of a state of mental depression and confusion at a crucial period in his life.<sup>10</sup>

Great poetry read appreciatively and reflectively can do something for the reader; it can do something for the preacher. Indeed it can do many things for us all.

Primarily, the reading of poetry can quicken the imagination, that faculty so important to the preacher that when it withers or dries up, his task of sermon preparation becomes an intolerable burden. As poetry quickens the imagination, it kindles thought, and often indeed one discovers the germ of a sermon in a line of a poem. Harry Emerson Fosdick found the title for one of his famous sermons, "The Soul's Invincible Surmise," in a sonnet by the philosopher George Santayana. Probably he found more than the title there. Probably the idea for the sermon sprang fully grown from the poem. What circles of reflection are set up in the mind by the tremendous moral insight underlying the fantastic symbolism of Coleridge's "The Ancient Mariner"—the profound moral truth that "a deed done in time is irrevocable."

But beyond the quickened imagination, there is that enlargement of mind which John Henry Newman wisely maintained was the principal objective and the primary value of a truly liberal education. And of all men, the preacher must continue his education throughout life, must continually enlarge his mind, must stretch it to apprehend the best minds writing at their best, by thinking the great thoughts of great men after them. As one continues his reading in the field of poetry, he finds his vocabulary en-

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9. Charles Darwin, "Autobiography," in *The Life and Letters of Charles Darwin*, edited by his son, Francis Darwin, D. Appleton and Co., New York, 1888, vol. I, pp. 81-82.

10. John Stuart Mill, *Autobiography*, Columbia University Press, New York, 1924, pp. 103-105.

riched, for the poet is a word-maker, using old words in new ways and inventing where he cannot find what he needs. There are ever-widening horizons opened before us by the poets, and if the preacher is wise, he will, like Tennyson's "Ulysses" determine

To sail beyond the sunset, and the baths  
Of all the western stars, until I die.

He will discover, as Tennyson has Ulysses say, that

All experience is an arch wherethro'

Gleams that untravelled world, whose margin fades  
Forever and forever when I move.

A man is old, and a preacher is really through, when he has no desire to go "beyond the horizon." The poets are our seers, and they make the best pilots for the continuing adventure of growth and discovery.

But along with the enlargement of mind, there may come also from the reflective reading of poetry an extension of our sympathies, a breadth of understanding, a depth of compassion. Arnold Bennett, a famous English novelist, wrote in his *Journals* that the primary requisite of a great novelist is "an all-embracing, Christ-like compassion." If that is a primary requisite of a great novelist, it is an even more indispensable quality in a great preacher. Without compassion, not a weak and shrinking pity, but an embracing compassion, the preacher is really incapable of touching the hearts of his people, because he is really incapable of touching their needs. Of all men, the minister must learn not only to bear his own burdens, but the burdens of his people without staggering beneath the load.

Here again the poets can open our hearts to sympathy. One cannot read intelligently Wordsworth's "Michael"; one cannot see the pathetic figure of the aged shepherd whose hopes set upon the son born to brighten his later years have been tragically blighted by the son's moral failure in the big city to which he had gone to make money to pay off the mortgage on the land; one cannot see him going day by day to the new sheepfold he had begun to build in the hope of his son's return to the farm that had been in the family for generations; one cannot read Wordsworth's famous lines in their context

That many and many a day he thither went  
And never lifted up a single stone,

one cannot feel the full force of that terrible inertia of grief and disappointment without having his sympathies enlarged. And so with the tragic figure of Browning's "Andrea del Sarto" and his unrequited love for a wife unworthy of his great artistic talents. And so with Browning's Pompilia of *The Ring and the Book*, the innocent young girl who is the pawn of weak and selfish foster parents, and by them pushed into a tragic horror of marriage to an evil man, but preserving within the horror of that world her own strange purity and sanctity.

We have all met surely in the crowded corners of the city or in the lonely byways of the country such lives. Illuminated by the compassionate understanding of the poets, we learn not only how to feel but how to express our feeling of sympathy.

And this extension of compassion comes too from a deepening understanding of human motive and conduct, of the strange entanglement of lives and cross-purposes. We learn with the poets to suspend judgment until we understand more of the background of apparent failure and weakness. I have been forced by the limits of my subject to refer throughout to poetry, but here we find that the other great forms of literature may be equally effective, and in some respects even more effective, in the analysis of human motivation. Biography, fiction, and drama, all enable us to see men and women, not neatly dissected on the psychoanalyst's couch, but involved in the complex process of living, as we will see them all about us. Here we have in Shakespeare the very highest combination of literary art, poetry and drama. In his work we have the most profound analyses of human nature outside of the Bible itself. And the work of Shakespeare ought to stand in the reading and study of the minister second only to the Bible.

Finally, the poets can renew in us the sense of awe and wonder. When through weariness in a mechanical routine "the vision splendid" may have faded "into the light of common day," we come to the poets and we discover all things made new. Every bush is once again aflame with God. There is nothing common nor unclean that is not touched and transfigured. In the presence of the mighty works of God,

surrounded by the incredible mystery of life, we are led by the poets to

Wait and worship while the night  
Sets her evening lamps alight  
Through all the sky.

And if we are truly religious, we will feel a profound awe steal over us, and we will understand the refrain, and perhaps join in repeating it quietly,

Holy, Holy, Holy,  
Lord God of Hosts,  
Heaven and earth are full of Thee,  
Heaven and earth are praising thee,  
O Lord most High.

It is the glory of the Christian gospel that ultimately it must be sung. Now, here, among the sinful sons of earth, it must be preached also, but one day it will be sung by the vast choir now invisible to mortal sight, the mighty Song of the Redeemed, by all the hosts delivered from sin and guilt by the precious sacrifice of the Lamb of God.

Yes, it must be preached now as well as sung, but it deserves to be proclaimed in the best words our stammering tongues can manage. And the poets are there to assist us, to give us words when we are searching for utterance, to give us inspiration when our minds are burdened by "the heavy and the weary weight of all this unintelligible world."

Of course all this enriching use of poetry in preaching will be quite futile of itself to lift our message out of the rut of mediocrity and bear it singing into the hearts of men. Only as our lips are touched with coals from the altar of our own renewed consecration will our message quicken the dead, and transform life, and send men on their way rejoicing.

And for that mysterious power, we must go beyond the poets, we must go even beyond the sacred page. We must seek the Lord Himself in the holy place. We must seek Him before we begin to shape our message; and we must seek Him while we are striving to shape it. And we must bring then to Him finally the feeble thing we have wrought with our best skill and we must let Him touch it and kindle it by His Spirit until the little clay lamp fashioned by our hands shall glow with the fire divine.



# Book Reviews

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**Faith in Conflict.** By Carlyle Marney. Nashville: Abingdon Press, 1957. 158 pages. \$2.50.

This book by the pastor of the First Baptist Church in Austin, Texas, is a very valuable apologetic for the Christian faith. The Faith is understood to consist in personal rapport in *agape* between God and man and among men.

The Faith is first brought to bear upon the problem of scientific progress. The author contends that scientific procedure has no real meaning or worth in itself. If it is devoted to purely human wants and needs, it becomes the means not for the salvation but for the destruction of mankind. Only when science is subordinated to Faith does it become a means by which God redeems men in this present life.

The Faith is next brought to bear upon the problem of evil. This is the best chapter of the book. Evil in both its individual and corporate nature is squarely faced. God is seen to be redeeming men while they are engaged in the business of living in this evil world. They are sinners indeed but they are not lost sinners. They are sinners who are being redeemed by the God who has actively entered the battle against evil in incarnation and atonement.

The Faith is then brought to bear upon the problem of culture. Here it is a conflict between the external forms of culture which men create to achieve and to preserve human values and the divine society which God is establishing among men. It is only by our submission to God that Marney sees our hope for the creation and enjoyment of values that are truly human because they are also truly divine.

The fourth conflict of Faith is with death. Dr. Marney sees that physical death is not all that is involved but that the death of affirmation of self and denial of God is the real enemy death. Death is overcome by dying to self and entering into life in the living Christ.

This book should be read not only by ministers but by the average church member. It will instruct him in some of the true dimensions of the Faith and aid him in his struggle with some of the major problems of his existence. The book is written in Marney's usual engaging and colorful style but the real point is not lost, but rather illuminated by this style of writing.

Guy H. Ranson

**What Christianity Says About Sex, Love and Marriage.** By Roland H. Bainton. New York: Association Press, 1957. 124 pages. \$ .50.

The churches are offered in this book the answer to one of their conscious needs. In recent years the Church has been made conscious of the fact that it needs to be concerned about family life, but it has

been given very little material which is both scholarly and lucid and at the same time readily available. In this work Professor Bainton, the well known church history professor at Yale, has given us the history of the Christian interpretation of marriage from the New Testament to the modern period. As in all of his works, he is accurate and scholarly but at the same time simple and engaging. This book should be used in study courses with adults and young people and it should be given to those who are contemplating marriage.

Guy H. Ranson

**The Faith of Israel.** By H. H. Rowley. London: S.C.M. Press, 1956. 220 pages. 18/.

This new book by Dr. Rowley will cover familiar ground to many of our readers, for it includes the lectures which he gave on his visit to Southern Baptist Seminary in 1955 and to the Union Seminary, Richmond as the James Sprunt Lectures. Here he ventures into the field of Old Testament theology and makes a very real contribution. His versatility is always surprising, and everything he touches is left the richer by both his lucid exposition and his penetrating insight.

In approaching the vexed issues of Old Testament theology, he is dealing with one of the most debatable areas of our time. The Old Testament covers 1000 years of historical movement and of deepening revelation. How can a theology of the Old Testament be written? Is it not better to content oneself with a history of Hebrew religion? Eichrodt, Procksch, van Imschoot, Kohler, Eissfeldt, G. E. Wright, and H. W. Robinson have all offered their own solution, and R. C. Dentan has written a brilliant little survey of the problems involved. Professor Rowley faces the issue of the passing and the permanent in Old Testament thought. He makes the figure of Moses central, holding that all the great ideas of Old Testament thought are potential within the revelation that God gave through that dominating personality.

In the succession from Moses he sees the other great figures who received their message from God and did not derive it from environmental and religio-historical influences, from the past or from Canaan. He points to the elements derived from the pre-Mosaic era, the religious ideas and practices arising outside the Mosaic tradition, and holds that these are of value for a history of Israelite religion but have no place in an Old Testament theology. The latter "must be based on those elements of Israel's distinctive faith which, incipient at first, were developed in her history, and on those ideas and practices which, even though of older and alien origin, were accepted permanently into her faith and made its vehicle." This thesis provides the dynamic principle of selection for the data relevant to Dr. Rowley's task.

To the reviewer this seems the most eminently satisfying approach, for it gives room for a study of the historical development

within the revelatory corpus and yet emphasizes the permanent. One still feels that the Christological approach of Procksch needs to be taken account of, for any interpretation of the Old Testament must, from the Christian standpoint, emphasize the line that led to our Lord through second Isaiah, rather than that which issued through post-exilic Judaism in Pharisaism. It still remains true that, if we do not accept this additional criterion, we are liable to appear somewhat arbitrary.

Dr. Rowley with customary thoroughness — the footnotes are not the least valuable of his contributions — surveys the media of revelation, the doctrines of God and man, the significance of the community and the ethical basis of Hebrew life, and the personal and corporate aspects of eschatology. We have long needed in English an adequate treatment of the future life, and Dr. Rowley's treatment of this is especially valuable.

This is a book that every student and preacher should possess. Those who heard the lectures will benefit still more by their written form.

E. C. Rust

**St. John's Gospel, A Commentary.** By R. H. Lightfoot; edited by C. F. Evans. Oxford: Clarendon Press, 1956. 368 pages. \$4.80.

Those acquainted with the writings of R. H. Lightfoot will welcome the appearance of this posthumous commentary on the Gospel of John. The commentary proper was already complete at the time of his death in 1953 and C. F. Evans has edited and rearranged materials which Lightfoot left behind to produce a valuable introduction.

The book is addressed to readers who wish to make a serious study of the Gospel but who do not have a knowledge of Greek. Although the technical problems raised by the Gospel are not avoided, the primary purpose is to present a religious-theological exposition of the text. The Gospel is divided into sections of a chapter or more in length and an exposition of the passage is presented, followed by brief notes on important verses. The careful exposition throws into high relief the central message of the Gospel of John and sets forth its theological significance. To take one example, the exposition of the cleansing of the temple culminates in the expression of a triple depth of meaning: the condemnation of the existing Jewish worship; the destruction of the old order of worship and its replacement by that of the Christian Church; and the presentation of the "work" — the ministry, death, and resurrection — of the Lord as that which alone makes possible the life of the new temple.

As one reads, it becomes increasingly evident that the author has lived with the Gospel of John long enough to see below the surface and to bring forth the deeper meanings and implications so characteristic of John. Careful study of this commentary will prove richly rewarding to the Bible student, whether or not he has a knowledge of Greek.

Heber F. Peacock

**El in the Ugaritic Texts.** (Supplements to *Vetus Testamentum*, Vol. II). By Marvin H. Pope. Leiden: E. J. Brill, 1955. 116 pages. 14 Guilders.

To be properly equipped to evaluate this book, one needs to be a mature and seasoned language specialist, a status which the reviewer has not yet attained. However, this limitation may aid in pointing out the strength of the book. On the basis of just a partial tracing of word roots used and comparison with cognates, it is possible to note the thoroughness and honesty of the study of *El*.

Pope scatters evidence throughout his work to substantiate amply his major thesis that *El* had served his time as champion of the Ugarit Pantheon and that at the time of the text under scrutiny, had been replaced by Baal.

For the general reader, however, the value of the book comes not from the importance of the thesis, but from the accumulation of evidence used to support the thesis. Each bit of evidence, considered for its own inherent worth aside from the major theme, is helpful. The cataloguing of the views of *El* as held by the various scholars is brief, to the point, and well digested. The suggestion that the compounds with *El* in the Old Testament are local liturgical names, easily brought over and identified with Yahweh, is intriguing and worthy of further study. He does enough, contrary to previous views of some, to indicate support for the "plural of majesty" idea in *Elohim*. Disappointment must be registered, however, at the author's study of the etymology of 'el.' One realizes the difficulty of the problem involved. However, there seems little excuse for setting aside a chapter to the discussion, to lift one's hopes, and then to supply almost nothing. On the other hand, the author's suggestion that *El* lost his position as actual head of the Pantheon because of senility and inability to continue the procreation of the gods may furnish some insight relative to the Old Testament study of removing David from the kingship in I Kings.

Thorough and readable, the material in this volume is needed by anyone who would properly understand the Old Testament background or who would make a study of the names of divinity used in the Old Testament. The author uses saneness and objectivity in his conclusions. One can feel safe in using his work as a guide.

Ralph H. Elliott

**A Select Library of Nicene and Post-Nicene Fathers of the Christian Church.** First Series, in fourteen volumes. Edited by Philip Schaff. Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1956. \$6.00 per volume. The set, \$80.00.

With this set of fourteen volumes, Eerdmans huge re-printing project on the Fathers is brought to completion. It is a real service to English-speaking students of early Christian history, theology and ethics. The volumes are not the sort of stuff that "he who runs"



will read. Nevertheless, they contain materials from two of the greatest of the Fathers which even busy pastors cannot ignore. For they have to do with the perennial issues of Christian faith and life.

The first eight volumes are devoted to the greatest of the western Fathers: Augustine of Hippo. They cover his *Confessions*, and *Letters* (vol. I); *The City of God, and Christian Doctrine* (vol. II); *On the Trinity, Enchiridion, Faith and the Creed* (vol. III; the anti-Manichaean and anti-Donatist writings (vol. IV); the anti-Pelagian writings (vol. V); various New Testament studies and expositions (vols. VI and VII); and Expositions of the Psalms (vol. VIII). Here, then, is the cream of the thought of one of the greatest influences on the course of Christian thought; and the materials range across the personal, philosophical, constructive, polemical, exegetical and practical fields.

The remaining six volumes translate into English for us the literary contribution of John Chrysostom. Chrysostom, from the Eastern church, is in everyone's list of the Church's greatest preachers. Vol. IX contains his work *On the Priesthood*, various ascetic treatises, select homilies and letters, and the famous *Homilies On the Statues*. Vols. X-XIV are translations of Chrysostom's commentaries on Matthew (X), Acts and Romans (XI), First and Second Corinthians (XII), the prison and pastoral epistles (XIII), and Hebrews and Gospel of John (XIV).

All this is a treasure for which one might sell something that he has, and go and buy it.

T. D. Price

**The Interpreter's Bible. Vol. V. Ecclesiastes, Song of Songs, Isaiah, Jeremiah.** Nashville: Abingdon Press, 1955.

The Interpreter's Bible is now well on its way to completion, and we hail this volume as a worthy addition to a valuable set of commentaries. As in other volumes, the exegesis is superior to the exposition, but no minister can afford to be without this book.

Let us first look at the exegesis and exposition of Isaiah. Here the accepted critical approach is adopted. Professor R.B.Y. Scott gives an excellent exegetical treatment of chapters 1-39, and Professor James Muilenberg does the same for chapters 40-66. Scott attempts to date the various passages in the first 39 chapters, and endeavours to define what was actually the work of First Isaiah. Not all will agree by any means, but he has succeeded in providing some valuable discussion on the composition and structure of this first part of the book. His analysis of the theological thought of the prophet, like that of Professor Muilenberg of the second part of the book, provides a valuable background for the more detailed exegesis that follows. Both scholars make a cautious use of the text from the Dead Sea Scrolls. The expository commentaries of the two parts of the book are by Principal Kilpatrick and the late Henry Sloane Coffin.

The latter provides a highly useful exposition by which the preacher cannot fail to benefit.

Scott rightly emphasizes the place of faith in Isaiah's hope of a remnant. He argues that the original threat that only a remnant should return was transformed into the promise that a remnant should return to the mighty God by that faith which the prophet foresaw and which meant the acceptance of the divine cleansing and the readiness to obey. Of all the Old Testament prophets, Isaiah was the preacher of faith, and the short but lucid paragraph in which this is discussed is valuable for its insight. Muilenberg rejects many current identifications of the Suffering Servant with the Messiah and retains the idea that he is a corporate figure representing Israel. He seems to have rejected what seems the most understandable interpretation, that the figure oscillates between a corporate and an individual connotation, and that it can be Israel, the remnant, the Messiah, and even some historical character, by turns. Based on Hebrew psychology and its sense of corporate personality, this view unravels many issues in the Servant Songs.

Hyatt's commentary on Jeremiah is less theologically centered than the work on Isaiah, but it is a competent survey of the book and has its own independent view-point. Professor J. T. Meek's treatment of the Song of Songs suffers from his over-devotion to the view that the poems are liturgical in basis and that they reflect a type of Hebrew New Year Festival which only the extreme scholars would accept. This is the least acceptable part of an admirable book, although it is compensated to some degree by the brave effort of the two Hugh Thomson Kerrs to provide an analogical exposition of the book in keeping with Biblical revelation. The exegesis of Ecclesiastes is the work of the specialist on Israel's wisdom literature, the late Professor O. S. Rankin. Neither the exegesis nor the exposition by G. G. Atkins are guaranteed to provoke any enthusiasm about the book and its relevance to the preaching of the Biblical message. The Wisdom section of this commentary is, indeed, the least commendable.

Yet another volume takes its place on the shelves, and we welcome it, despite our criticisms. It will help many preachers to keep abreast of modern scholarship and rightly divide the "word of truth".

E. C. Rust

**The Library of Christian Classics. Vol. V: Early Latin Theology.** Translated and edited by S. L. Greenslade. Philadelphia: The Westminster Press, 1956. 415 pages. \$5.00. Vol. X: **A Scholastic Miscellany: Anselm to Ockham.** Edited and translated by Eugene R. Fairweather. Philadelphia: The Westminster Press, 1956. 457 pages. \$5.00.

From time to time my students ask me for advice in regard to the buying of books. My answers always aim at suggesting works whose significance is more than temporary — for one can ill afford to be buying what is only of partial and temporary value. Very fre-

quently, therefore, I suggest the gathering of source materials in the history of Christian life and thought: — the writings of churchmen and theologians whose work has stood the test of time and use. No one collection is perfect, and editorial judgment differs on what ought, in a given instance, to be included or left aside. But certainly there is no one current collection, in English translation, which gives a better balance of emphasis, across the first sixteen centuries of the Church's life, than the *Library of Christian Classics*. Fourteen volumes, of twenty-six planned, are already published. Here are the latest two: Volumes V, and X.

Greenslade's Volume V, on *Early Latin Theology*, contains selections from Tertullian, Cyprian, Ambrose and Jerome. The Church is the chief subject around which gathers the thought of the various selections; and this subject is treated (in these writings) in terms of its nature, constitution and life. The writings selected, therefore, provide us then, with some treatises which state the fundamental western theory of the church; and with some which show the Church in relation to society, the state, etc.

Fairweather's Volume X, on the major scholastics, *sans* Thomas Aquinas, treats of Anselm of Canterbury (the first half of the volume); the theologians of the twelfth century (Ivo of Chartres, Gratian, John of Salisbury, Anselm of Laon, Abelard, Hugh and Richard and Adam of St. Victor, Peter Lombard, and Stephen Langton); and, in the thirteenth century and after, we have Bonaventura, Matthew of Aquasparta, Duns Scotus, and Ockham. There is in this volume no unifying theme which holds all together. The selections illustrate the many-sided intellectual achievement of medieval Christendom, and, as such, deal with the chief subjects of Christian theology.

These are volumes to be bought, studied and referred to again and again.

T. D. Price

**Studies in the Book of Lamentations.** By Norman K. Gottwald. ("Studies in Biblical Theology," No. 14). Chicago: Alec R. Allenson, Inc., 1954. 122 pages. \$1.50.

This monograph continues the fine quality of work which has previously been evident in the "Studies in Biblical Theology" series. But better still, it handles the book of Lamentations in such superb fashion that no one who reads what Gottwald has written will ever again relegate Lamentations to the area of the unimportant. In his summary chapter, Gottwald wrote (page 112 f.):

The writer cannot recall ever having heard a sermon based on a text from Lamentations and it is omitted from the educational materials of all denominations known to him.

What he wrote is true, but he has certainly contributed his share toward making Lamentations significant.

With a feeling that previous treatments have majored on the literary-critical questions surrounding the book and have given only a minor note to its message, the author attempts to emphasize the significant purpose and message of the book. He is eminently successful in pointing out its constant themes of grief, confession of sin, and trusting hope. These are seen in relation to the Day of Yahweh and in relation to Yahweh's sovereign control and His will for the universe. For this reviewer, Gottwald also succeeds in relating Lamentations to the best of the stream of Hebrew prophetic tradition.

Yet, a good balance is maintained. While doom and hope theology are both extricated from the same book, the author does so by giving proper attention to the question of literary mode and historical background. Critical analysis is made the vehicle of plumbing the book's message. Incidentally, this ability which the author displays underscores criticism as a legitimate art.

A secondary result of the present study is to establish the book of Lamentations as a major source for Deutero and Trito Isaiah. This was of special interest since the reviewer's graduate thesis viewed Deutero-Isaiah as a source for the book of Job. It may be that Gottwald has stumbled onto something which will make a contribution toward establishing the validity of the oral tradition approach. In fairness to the author, however, it must be stated that this was outside of his purpose. An even better job would have been done had he contributed some specific statements to such a discussion.

The work deserves wide circulation among preachers, teachers, and laymen. There is something for all. Hebrew is not overlooked in this study, but it isn't made a prerequisite to understanding what the author has to say.

Ralph H. Elliott

**The Drama of the Book of Revelation.** By John Wick Bowman. Philadelphia: Westminster Press, 1955. 155 pages. \$2.50.

In this volume we have a valuable presentation of the Book of Revelation in which the main purpose of the book is kept in view. This is no detailed commentary, but an attempt to give an over-all picture of the Apocalypse as a coherent whole. Many attempts have been made to outline the book in this century, and this is yet another. None have completely succeeded, and all leave one with the feeling that somehow something has more or less been imposed upon the Apocalypse which was not in the mind of John the Seer. This is one of the more successful efforts, and it is to be commended because it does show that there is a definite order in what so often appears to be a chaos of thought, and because it does so on the basis of a fundamental idea in the book itself. John obviously plays around with the number 7, and Professor Bowman uses this to unravel the skein. The Apocalypse is a drama in seven acts, each act being built up of seven scenes. Sometimes this scheme is



somewhat artificially imposed, but it justifies itself as a significant clue to the understanding of the book.

Professor Bowman evidently follows Augustine in regarding the theme of the Apocalypse as partly contemporary and not wholly futuristic. The millenium is identified with "the epoch of the Church's entire life on earth"; the Battle of Armageddon and the Great Tribulation are both identified with the same period and regarded as the clash of opposing cultures and ideologies, which began with the Incarnation and lasts throughout the Church's life; the first resurrection is identified with the new birth of John 3:14 and the ethical renewal of Romans 6:14; the rider on the White Horse who comes from heaven is identified with Christ, his retinue with the Church, his sharp sword with the Church's Gospel and evangelistic appeal, and his warfare with Armageddon and the whole epoch of the Church's life. As we have said elsewhere in this number, this is also the view of John Calvin. It has much to commend it. It saves us from a lot of hot air over millennial issues. And it is as legitimate an interpretation of Scripture, including I Cor. 15:25, as any other.

E. C. Rust

**The Bible As History.** A Confirmation of the Book of Books by Werner Keller. New York: William Morrow and Co., New York, 1956.

This book was published in Germany in 1955. It at once became a best seller and is being enthusiastically received in all of Europe. It is now being made available in Canada and the United States, the present volume being the translation of William Neil.

We live in a scientific age. The scientific mind demands that we study everything historically, so that we may correctly understand the present. We must ever seek to separate the truth from the error found in traditions from the past, as well as to recover valuable truth long hidden in the past.

Modern research scholars are opening every available door into the secrets of the past. In the very center of all this research lie the Bible and all the countries (vast areas of three continents) and peoples that are involved in the Biblical story. This research, involving vast armies of trained students and untold wealth, goes on in the earth, as well as above it.

The fruits of the scholars are now available to all who are willing to read. We can study the Bible historically and intelligently, as well as read it devotionally and use it in proclaiming the Gospel to lost men.

Dr. Keller's book is, without doubt, second to none in this field. He covers the entire field from Abraham to the present day, including the recent search for Peter's tomb at the Vatican. He divides the Old Testament into seven periods, with a total of 33 chapters; the New Testament into two parts, with 12 chapters.

His method of treating the material makes it easy to check the Biblical records involved, as we move among the ruins of ancient lands, villages and cities, and examine the records of masses of people whose deeds and words constitute the Biblical story. In this book God speaks to us through places, events and people of other lands and generations.

No one could treat all these vast resources completely objectively. Personal bias, professional and religious devotion, cannot but color one's treatment of some materials. So it is with Dr. Keller.

But we commend this book unconditionally to all lovers of the Bible.

Wm. W. Adams

**The Messiah In The Old Testament.** By Helmer Ringgren. Studies in Biblical Theology, No. 18. Naperville: Alec R. Allenson, 1956. 61 pages. \$1.50.

This is yet another contribution to the increasing volume of scholarship upon the Messianic hope in Israel. A. R. Johnson's '*Sacral Kingship in Ancient Israel*,' Aäge Bentzen's '*King and Messiah*,' Mowinckel's '*He who Cometh*' and Engnell's '*Divine Kingship in the Ancient Near East*' are all differing contributions to the same or cognate themes, and it is good to have this translation of a monograph by an Uppsala scholar.

The monograph shows how far Old Testament scholarship has moved towards a rehabilitation of the Messianic emphasis in the approach to the Old Testament. It is not so long ago that we were being warned against making any undue Messianic interpretations, especially in regard to the Servant Songs and Isaiah 7:14, whilst we were told to treat the Psalter very cautiously. The new approach to the Psalms, resulting from the Scandinavian hypothesis of an annual Enthronement Ceremony in pre-exilic Israel, and the reassessment of the place of the king in Israel's life have led to fresh considerations, and it is quite surprising how broad-sweeping Old Testament Messianism is now thought to be. The book under review makes this abundantly evident. It surveys the Messianic significance of the Royal Psalms, elaborating the position of the Davidic monarchy in old Israel and showing that this was the background and necessary condition of the belief in the coming Messiah. As the great things expected of a new king failed of fulfilment from time to time, they were transferred to an ideal ruler in the future.

With this thesis in mind Ringgren surveys the Messianic passages in the prophets, rehabilitating some Messianic significance in Isaiah 7:14 in so doing. Ringgren finds some cultic significance in the words, thinks that they were based on the old kingship ideology, and suggests that "the young woman may be the queen, the child Immanuel the royal son." Hence, although the words are not messianic in the proper sense, their messianic interpretation is justifiable. It is in the section on the Servant Songs that we found Ringgren

helpful, although he suggests nothing that other scholars have not also dealt with. He accepts the current approach by seeking to understand the songs against the background of the Enthronement Ceremony and the king ideology. Along with the songs from Deutero-Isaiah, Ringgren considers the so-called Servant Psalms of the Psalter—22, 116, 18, 69, 118, 86. He concludes with a summary chapter. He partly accepts the view of Lindhagen that the Servant is Israel playing the role of the king, so that what the king is in Israel, Israel is, in Deutero-Isaiah, in the world of nations. But he also thinks that room must be made within this for the thought of One who is to come, in whom will be concentrated the mission of Israel, just as Israel's own power is concentrated in its king. "Thus, at the same time," he writes, "the idea of a coming Messiah appears, who is to bear the sins of the many." Hence the fulfillment in our Lord Himself.

This is a useful monograph. Not so valuable in some senses as Johnson's *Sacral Kingship*, it is yet free from the *Urmensch* speculations which mar Aäge Bentzen's volume, and we welcome it as a suggestive introduction to much contemporary Messianic thought.

E. C. Rust

**A Study of the Language of the Biblical Psalms.** By Matitiahu Tsevat. Philadelphia: Society of Biblical Literature, 1955. 153 pages. \$1.50.

This monograph was originally submitted to the faculty of Hebrew Union College as a doctoral thesis. It appears now as a monograph revised and photolithographed.

The term Biblical Psalms is not used to mean the Book of Psalms of the Hebrew canon exclusively. Any part of the Old Testament which is an address of man to God in metrical form is included as a Biblical Psalm. The grammatical and syntactical phrases, words and constructions which are peculiar and distinct in metrical Hebrew are the bases for this study. The comparison of these features with Ugaritic literature and their relation to the books of Chronicles is valuable. Since the basis for the arguments are statistical in nature and development, their value is not as great as one would wish. He makes the doubtful assumption that the texts examined are adequate to show that they are typical of Hebraic literature. Such a huge task of collecting this statistical information will add to the knowledge of the Semitic world. It will form a stepping-stone to more valid conclusions.

J. J. Owens

**Early Israel in Recent History Writing.** By John Bright. Studies in Biblical Theology No. 19. Naperville: Alec R. Allenson, Inc., 1956. 128 pages. \$1.75.

The problem of unraveling the tangled skeins of evidence and writing a critical history of early Israel is no easy one, and we welcome this critique of contemporary thinking upon this matter.

Professor John Bright has here undertaken an assessment of the position adopted by two contemporary scholars— M. Noth in his *Geschichte Israel* and *Überlieferungsgeschichte des Pentateuchs* and Y. Kaufmann in his *The Biblical Account of the Conquest of Palestine*.

Our author attacks Noth on the ground of his radically critical position, which takes little account of the archaeological evidence, neglects the formative and moving power of Israel's historically grounded faith, and makes an unduly narrow *a priori* definition of what constitutes 'Israel'. Noth dismisses the historicity of the patriarchal legends, but allows for the patriarchs being historical persons. He allows for a Hebrew enslavement in Egypt; thinks that the Exodus and Sinai traditions may rest on uninventable facts but that the nature of these events is an unclarifiable mystery; holds that Moses did not belong to the original Pentateuchal themes; and thus becomes nihilistic in his total attitude to the early traditions of Israel. Everything becomes associated with the cultic base of the tribal amphictyony of the twelve clans which constituted Israel in Canaan.

Professor Bright skilfully takes this highly critical but influential view to pieces, and presents us with an able reconstruction of Israel's early history in short compass. He accepts the source-critical approach to the traditions and admits the effect of a long period of oral transmission on the form which they have attained in the literary presentation. But he holds that Israel's historically grounded faith in the living God, Yahweh, was a potent factor in that transmission, and this allows us to decipher both the objective elements and the theological tendencies in the tradition. Here Bright is at his best, especially in his emphasis on the stature and place of Moses. Bright further makes the point that having created a void which leaves Israel and her faith unexplained, Noth is unable to fill it by an appeal to archaeological evidence which actually confirms the general authenticity and antiquity of the traditions. Noth's attempt to make aetiology the creative factor in the formation of tradition comes in for drastic criticism. We are left with strong confidence in the essential content of the early traditions, and we welcome this book as a contribution to solid scholarship at a very thorny point in our understanding of Israelite history.

We have not space here to deal with Professor Bright's handling of Kaufmann's views which we regard as less important in scholarly circles. Suffice it to say that the treatment here is equally masterly and positive.

All Old Testament students should be acquainted with this monograph.

E. C. Rust

**The Westminster Historical Atlas to the Bible**, Revised Edition. By G. Ernest Wright and Floyd V. Filson. Philadelphia: The Westminster Press, 1956. 130 pages. \$7.50.

The first edition of this work appeared in 1945 and soon gained recognition as one of the most valuable Bible study aids obtainable.



In the decade following World War II, however, archaeological discoveries of such significance were made as to impair the usefulness of any volume of this nature not making mention of them. In 1956, therefore, this revised edition was issued, which not only takes into account these latest discoveries, but also embodies such additional changes as to further enhance its value.

The new edition is smaller and more convenient to handle, although the maps of this excellent series (still 33 in full color) remain the same size as in the original edition. Sixteen new pages of information have been added to the text, the illustrations have been increased from 77 to 88, better views have been substituted for several of photographic illustrations, a relief of ancient Jerusalem has replaced the former panorama of the present city, and an index of Arabic place-names has been supplied—all of which decidedly improve the usefulness of the atlas.

The most noticeable textual changes have been made in the chapters on "The Political History of Israel and Judah" (VII) and "The Great Empires of Israelite Times" (XI) due, in large part, to the greater use of Assyrian and Babylonian materials—some of which have been discovered in the last decade and some of which were previously known. The chapter on "Maccabean and Herodian Palestine" (XXII) has been brought up to date by the insertion of a section on the rise of Jewish sects, which includes a helpful treatment of the Essenes, Qumran, and the Dead Sea Scrolls. Chapter XVIII, "Excavations in Modern Palestine," has, of course, been considerably expanded in summarizing the field of archaeology of the last ten years.

Certain refinements have been made in the "Chronological Outline of Ancient History" (pp. 15f.). The widest variation from the original outline concerns the recency (10,000-8,000 B.C.) of termination of the last glaciation. The development of radio-carbon dating is responsible for this adjustment.

In a work so reliably and excellently done one hesitates to mention a single flaw. However, it is almost inevitable in a work of this scope that a few will slip past the attention of the revisers. For example, the legend accompanying the Hammurabi Code (p. 26) refers to it as "the oldest which has come down to us." This claim can hardly remain valid in view of the three older codes that have been brought to light since 1947. Also, the calculation on page 38 that the population of Israel in the time of David was two or three million people may seem a little confusing to one who reads on page 61 that "In the reign of David . . . the population of Palestine was probably less than one million."

However, such instances are extremely rare and I find myself in whole-hearted agreement with the statement on the jacket that "It should be in the library of every Bible student and teacher, and conveniently accessible in every church school."

Wm. H. Morton

**The Gospel According to Mark.** By Ralph Earle. Grand Rapids: Zondervan, 1957. 192 pages. \$3.95.

This volume is the first of a projected 40 volume commentary on the Bible, of which 18 volumes are to be devoted to the New Testament. According to the general introduction, "it seeks to maintain the combination of sound scholarship and spiritual insight for which the commentary of Adam Clarke is justly famous." According to the dust jacket, this commentary is the "*first in its field* to be published in over 100 years!" Clarke's commentary appeared early in the nineteenth century.

The author, Professor of New Testament at the Nazarene Theological School in Kansas City, lists 80 commentaries, admittedly an incomplete list, which have been "thoroughly checked" in the preparation of this commentary. In spite of the fact that the author is acquainted with the works of such men as Taylor, Klostermann, Lohmeyer, Dodd, Dibelius, etc., this is an "old" commentary. The method employed is verse by verse comment with emphasis upon the grammatical and historical. The significance of events is largely ignored and the distinctive message of Mark is frequently obscured by overzealous harmonization with Matthew and Luke. A Markan theology is apparently nonexistent; an exclusive interest in the historical Jesus has ruled out consideration of what Mark himself wishes to say. The Bible student who is satisfied with this kind of commentary may find it helpful in the application of individual verses to life needs.

Heber F. Peacock

**His Appearing and His Kingdom.** By T. Francis Glasson. London: Epworth Press, 1953. 206 pages. 16 shillings.

This volume is a perplexing one to review, partly because its plan is apparently somewhat unsystematic. One has the impression that it is the result of wide reading and of writing, too, upon many themes relative to Biblical eschatology and the history of eschatological thought, but that, in the last resort, these have been somewhat hastily put together. Its author has already written a volume on *The Second Advent* in New Testament thought, in which he would attribute much of the eschatological picture of the Synoptic Gospels to the Early Church rather than to our Lord Himself. In this volume, it becomes evident that he does not thereby intend to deny the "advent hope". He retains a symbolic rather than a liberal interpretation of the eschatological symbols of the parousia, the judgment and resurrection, as do most contemporary theologians.

In this interpretative and reconstructive aspect, Dr. Glasson contributes little that is new. It is interesting to note that he believes that nature resurrected and glorified may play some part in the ultimate consumation, as does the reviewer. The value of this book lies, not so much in the reconstruction and the somewhat warped

understanding of the New Testament evidence, as in the short but succinct studies of the eschatological teaching of the great Church fathers, like Thomas Aquinas, Augustine, Luther and Calvin, of the various advocates of Chiliasm, including Joachim of Flora, and of the off-brands of eschatological thought, from Swedenberg through the Irvingites to Jehovah's Witnesses. The author's wrong-headed view of the New Testament evidence appears in his treatment of the Book of Revelation, which gives one highly important New Testament approach to eschatology and which is entirely relevant to our contemporary scene, when interpreted symbolically and millennially. This book is valuable, not because of its total and creative contribution, but because of the insights and interpretations of historical and contemporary movements offered in the course of its pages.

E. C. Rust

**The General Epistle of James, an Introduction and Commentary.** By R. V. G. Tasker. Grand Rapids: Eerdmans, 1957. 144 pages. \$2.00.

**The Epistles of Paul to the Thessalonians.** By Leon Morris. Grand Rapids: Eerdmans, 1957. 152 pages. \$2.00.

These two books are the first to appear in a new series known as the Tyndale New Testament Commentaries. The aim of this series, as announced by R. V. G. Tasker, the general editor, is "to place in the hands of students and serious readers of the New Testament . . . commentaries by a number of scholars who . . . are united in a common desire to promote a truly biblical theology." The commentaries are exegetical in character and are based on the King James Version, although frequent reference is made to the later versions and to the Greek, which appears in transliterated form.

The commentaries are written in non-technical language but with sufficient attention to details to provide the average reader with helpful guidance in his understanding of the text and its application to life. The contemporary on James, by the very nature of the material, is of a practical character and seeks to present the permanent message of the Epistle "for the Church as a whole and for each individual Christian."

The commentary on Thessalonians gives more attention to the historical situation out of which the Epistles were written and seeks to interpret the text in its original setting before making the application. One is impressed by the saneness of exegesis encountered here. The author is fully aware of the "letter" character of the Epistles and is willing to interpret what is said without recourse to fanciful theories. That is particularly evident and welcome in his treatment of the eschatological passages.

These commentaries should prove particularly helpful to the layman who does not know Greek and to the pastor who is not equipped to use the larger critical commentaries.

Heber F. Peacock

**The Scrolls from the Dead Sea.** By Edmund Wilson. New York: Oxford University Press, 1955. 121 pages. \$3.25.

Although announcements and articles on the Dead Sea Scrolls had been appearing in scholarly publications since 1948, it was Mr. Wilson's popular treatment of the subject in the May 14, 1955 issue of the *New Yorker* that caught the eye and imagination of the American public. This volume represents a slightly expanded version of that article.

Mr. Wilson's literary background as novelist and literary critic is much in evidence in the lucid and exciting account that he gives of the discovery of the Scrolls and in his history of the sect and the community responsible for their production. The limitations imposed upon him by his lack of theological background are also quite evident when he attempts to interpret the significance of these finds for the beginnings of Christianity.

The author doubts "whether anyone but a secular scholar is really quite free to grapple with the problem of the Dead Sea discoveries" (p. 101) and, faithful to his misgivings, he relies most heavily upon the opinions of M. Dupont-Sommer of the Sorbonne who, like himself, is without religious affiliations. Perhaps the most powerful refutation of the author's position lies in the inadequacy of his own conclusions concerning the nature of revelation and the central affirmations of the Christian faith. After having noted certain parallels in organization, practice, and belief between the Qumran community and the early Christian church, Wilson concludes (p. 108) that "it would seem an immense advantage for cultural and social intercourse—that is, for civilization—that the rise of Christianity should, at last, be generally understood as simply an episode of human history rather than propagated as dogma and divine revelation." What the author has failed to appreciate is that the rise of Christianity involved both a divine and an episode in human history—an historical revelation—in one and the same event and that the uniqueness of Christianity is not to be sought in the nature of its organization or of its practices, but in the divine character and person of its founder.

William H. Morton

**Les Prophetes Et Le Culte A Partir De L'Exil.** By Th. Chory. Tournai: Desclée and Co., 1955. pp. x-314.

This volume is a useful addition to the *Bibliothèque de Theologie, Series III*, and a contribution to the study of the relation of the prophets to the cult, which has become a central issue in contemporary Old Testament thought. It concentrates upon the period through the Exile onwards, a period when a cultic preoccupation does become evident in the prophetic writings, and it demonstrates that the attitude of the prophet to the cultic setting in which he ministered cannot be drawn so definitively as scholars used to believe.



The author is Roman Catholic, but he makes use of the critical approach, including the view of two prophetic voices in Zechariah and the now-accepted Second Isaiah. He begins with a study of the priest-prophet Ezekiel, comparing his reconstructed temple with the temple of Solomon as this is described respectively by the Deuteronomist in Kings, by the Chronicler, and in the Priestly Code. He follows this by a study of the cult in Second Isaiah and Trito-Isaiah. He sees Second Isaiah in the line of Jeremiah; he thinks that he does not speak much of the cult because of the exilic setting of his message, but that the issue of the cult was a problem for him too. His exilic experience led to a highly elevated and personal religion independent of the organized cult, and therein he caught a vision of what true cultic celebration in spirit and in truth might be.

There is an able exposition of the cultic outlook of Trito-Isaiah, and there follow expositions and analyses of the relations to cultic practice of Haggai, Zechariah, Malachi, Joel, Deutero-Zechariah and Daniel. Chary holds, as a result of these investigations, that the prophets were seeking to put a new spirit and attitude into the temple worship, but that this failed by following Ezekiel rather than Deutero-Isaiah and thus by missing out on the universalistic note. This is a valuable monograph.

E. C. Rust

**The Essence of Christianity.** By Ludwig Feuerbach. New York: Harper Brothers, 1957. 339 pages. \$1.45 (paper binding).

Feuerbach lived and worked about 100 year ago (born 1804). His book, *Das Wesen des Christentums*, published in 1841, was translated into English in 1854, by George Eliot, *The Essence of Christianity*.

Karl Barth, whose twenty page essay on Feuerbach is a fitting introduction to this edition, gives us Feuerbach's principal aim. It was to change "the friends of God into friends of man, believers into thinkers, worshippers into workers, candidates for the other world into students of this world, Christians, who on their own confession are half-animal and half-angel, into men—whole men . . . theologians into anthropologists . . . , religious and political footmen of a celestial and terrestrial monarchy and aristocracy into free, self-reliant citizens of earth!"

No wonder defenders of orthodoxy sought to demolish this author and his book; for he would demolish God and orthodoxy. Feuerbach began his search for truth and reality "with man's subjective states," and then, of necessity, ended up with nothing more than anthropological statements." God is nothing more than man's projection of himself beyond himself. This is humanism at its best.

In a foreword to this edition, H. Richard Niebuhr explains why Barth, the complete antithesis of Feuerbach, recommends that all serious minded theological students read *The Essence of Christianity*.

Such reading would compel us to rethink much of our accepted dogma; it would help to restore to man something of his true essence and dignity; and it would illustrate for us how false premises lead logically to wrong conclusions.

Students interested only in the religious phase of man, and not in the totality of life and reality, could not read this book. Those who desire to face the "problems of religion, culture and existence," and thus be able to speak effectively to all of man and to all men, **had better find out what this author (and others) is saying about man and to men.**

Wm. W. Adams

**Ezekiel.** By Georg Fohrer und Kurt Galling. Tubingen: J. C. B. Mohr, 1955. 263 pages. DM 20.80.

**Chronikbucher.** By Wilhelm Rudolph. Tubingen: J. C. B. Mohr, 1955. 339 pages. DM 24.40.

Both these commentaries are in the famous series, *Handbuch zum Alten Testament*, and form a valuable addition to it. Both are written by reputable German scholars and both are indispensable for Old Testament study.

The book of Ezekiel has become a major problem in Biblical criticism during the past decades. Whereas, earlier, few scholars would have disputed its fundamental unity, the last period of critical studies has seen the emergence of many divergent views as to its date and structure. The new commentary here under review has replaced the older one by Bertholet in the same series, and it supports the customary date and place of writing for the prophet, as well as regarding the major part of the prophecy as from his hand—only a few minor passages are regarded as not by Ezekiel. Yet the volume uses and critically assesses all the recent work upon this prophetic writing. Fohrer is responsible for the commentary, and has rewritten the part which Galling originally contributed to the Bertholet edition of 1936. The section covers part of chapters 40-48, dealing with the rebuilt city, the reconstructed temple and the restored people. The work closes with a plan of Ezekiel's new temple. This is a sober and solid work that adds to our understanding of the prophet's work and stands in the line of conservative Biblical criticism.

Rudolph's work on the two books of Chronicles is equally valuable and provocative. He dates the work of the Chronicler shortly after 400 B. C. and regards it as an apologetic for the newly emerging Judaism against the Samaritans. He believes, too, that the Levitical emphasis of the books is due to a later editor, who interpolated large parts of I Chronicles 3-6 and 23: 3-27. He ascribes the psalm of I Chronicles 16 to this editor, and other small sections as well. According to Rudolph, the original purpose of the Chronicler was to portray the glory of the Davidic Kingdom as the expression of God's kingly rule through his appointed representative. This King-

dom was centered in the temple where the glory of God was celebrated in worship. The Chronicler sees history as the field of activity of the living God, the creator of the world, and the people of Israel as the center of history. The section of pp. xviiiiff of the Introduction are a valuable portrayal of the "theocratic ideal" of the Chronicler.

E. C. Rust

**The Gospels, An Expanded Translation.** By Kenneth S. Wuest. Grand Rapids: Eerdmans Publishing Co., 1956. 320 pages. \$3.50.

The author rightly calls attention to the fact that the New Testament, for the most part, was written in the language of the common people. "The language of the Greek New Testament is quite different from the beautifully polished and poetic diction of the Authorized Version of 1611." He seems to feel that, if God could make known his message in the beginning in simple, untechnical, common language, he can do so again.

This sound principle determined the character of this translation of The Four Gospels. The author seeks to say exactly what the Greek says, preserving as extensively and accurately as the English can do the order, meaning and emphases of the Greek words, singly and in relationships. Many times this results in what we should designate "poor English." But in hundreds of cases the author more correctly translates the Greek than can be done by "beautifully polished and poetic English diction."

The author's purpose leads him, when necessary, to expand the Greek, to go beyond the literal meaning of words and phrases. This frequently results in interpretation, and not literal translation of the Greek.

The author would be quick to admit that dogmatic finality is impossible in many scriptures, including the gospels. We cannot, accordingly, agree with some of the translations in this book. But Dr. Wuest has produced a valuable translation of the gospels, one that will rank high as an aid to understanding the exact meaning of the gospels.

Wm. W. Adams

**Free Churchmanship in England 1870-1940** (with special reference to Congregationalism). By John W. Grant. London: Independent Press Ltd., n.d. (1955 or 1956). 424 pages. 19s. 6d. net.

Here is a useful and informative book on the ways in which, from 1870-1940, Nonconformists (especially Congregationalists) thought and wrought with respect to themselves and to the Christian gospel which they held in trust.

The story proper begins with 1870. This is first, however, a useful survey of the traditions of mid-Victorian Nonconformist

Churchmanship, seen in the light of Free Church life from the mid-seventeenth century (John Owen, and the Savoy Declaration.)

The period of 1870-1888 (Ch. II) finds its focus in R. W. Dale, and the break up of Free Churchmanship's alliance with the traditions of Calvinist orthodoxy. This appears in the discarding of Calvinist conceptions of the sacraments, and the rise of individualism to the virtual loss of corporate life in the church.

From 1889-1907, Congregationalism saw a revolt against dogmatic theology, and an increase in subjectivity in religion. The doctrine of the Church suffered neglect, because of engrossment in other matters which seemed more important (problem of immanence, history of religion, etc.).

Between 1889-1907, Free Churches were reacting against a too extreme individualism, and were increasingly concerned for a Christian society and for the life of the believer in society. This common concern was challenged by the "New Theology" which divided the Free Churches once more into theological camps. This ten years, 1908-1918 is dominated, as one sees especially in retrospect, by P. T. Forsyth.

The period 1919-1933 finds dissent *per se* predominating over the traditions of Reformed churchmanship, with the result that Non-conformists became known more for what they denied than for what they affirmed. The process of ecclesiastical centralization moved on apace.

After 1933 comes a revival of the Reformed traditions of Churchmanship (associated with names of Bernard L. Manning, Nathaniel Micklem, John Whale, etc.), despite the "liberal" protests of some (Albert Peel and others).

This is a book to be studied by all who are concerned for the life and work, faith and order of the Church of God. An excellent bibliography and an index greatly enhance its worth.

T. D. Price

**Die Tradition.** Oscar Cullmann. Zurich, Zwingli-Verlag, 1954. 56 pages.

This short monograph by the famous New Testament scholar, Oscar Cullmann, is an able study of the problem of tradition from the Protestant standpoint and forms a valuable footnote to his larger work on Peter. Its value lies in the fact that it is directed against the Catholic view of and reliance on tradition, and was stimulated by an attack from this quarter. Dr. Cullmann seeks to show that the risen and exalted Lord was regarded by the New Testament as the direct author of the apostolic tradition, since he was himself active in the apostolic transmission of historic acts and words. The *paradosis* of the apostles was different from the *paradosis* of men, which our Lord attacked, for the Lord himself guarded its transmission and the apostolic tradition is one with the original direct revelation.



Our author then shows that this apostolic tradition, which belongs to the period of the Incarnation, and the post-apostolic tradition, which belongs to the period of the Church, are to be clearly distinguished. The former is the norm because it rests on eye witnesses whom God has called and because the Lord speaks directly in it. The Holy Spirit works in the Church, but so do other spirits, and thus the teaching office of the church has to be controlled by the word of the apostles. Cullmann contends that this distinction is substantiated in the story of the early church and that the formation of the canon of Scripture demonstrates a deliberate separation of the apostolic tradition as norm from the ecclesiastical tradition. This is a valuable study for New Testament scholars and Protestant apologists.

E. C. Rust

**The Christian Scholar in the Age of the Reformation.** By E. Harris Harbison. New York: Charles Scribner's Sons, 1956. 177 pages. \$3.00.

These essays given on the L. P. Stone Foundation at Princeton Theological Seminary represent an attempt to suggest "what a Christian scholar is like, how he comes by a sense of his calling, how he may reconcile his scholarly zeal with his Christian faith, and how his work affects the development of Christianity."

After running surveys of the subject of scholarship as a Christian calling (Jerome, Augustine, Abelard, Aquinas) and the revival of learning (Petrarch, Valla, Pico, Colet), the substance of the discussion centers on Erasmus, Luther and Calvin.

Jerome, attracted by the bewitching charms of pagan learning, was never of completely easy conscience because of the allure with which they drew him. Augustine saw pagan learning as spoil which the chosen could carry from the coffers of "Egypt" and put to better use. It is important to note however that he believed that even secular learning bore profound relation to truth. Abelard, in measure, takes Jerome as model, but does not know the cleavage between Athens and Jerusalem which was so real a problem to Jerome. With Thomas a comprehensive synthesis is achieved — on an Aristotelian base — between pagan and Christian learning.

In the revival of learning (ch. 2) the ground of work had largely shifted. Royal subsidy largely replaced cathedral support, and grammar and rhetoric largely displaced dialectics in subject interest methodology. This is especially plain in Petrarch and Valla. Pico della Mirandola focused attention on the mystical interpretation of religion; and Colet was a first rate Biblical scholar.

With Erasmus, Luther and Calvin we have the more familiar ground of the Reformation brought before us again from the perspective of the place of scholarship in the shaping of these events. Even in Luther's case, as is less obvious than in the case of Erasmus

and Calvin, the Reformation "originated in *a scholar's insight*, born equally of spiritual struggle and hard intellectual labor."

A delightful book to read and ponder; and one which sheds light on the way of one who must live with the question, "What has Athens to do with Jerusalem?"

T. D. Price

**The Dimension of Depth.** By Edwin McNeill Poteat. New York: Harper and Brothers, 1957. 114 pages. \$2.00.

In his final book, completed just before his death at the age of 63, Dr. Poteat asks his readers to turn from the "depthless understanding . . . still characteristic of our simple religion, our shallow or sand-supported commitments" and seek to "plumb once again the dimension of depth" which is characteristic of the mission and message of Jesus.

He examines first of all the depth of understanding with which Jesus viewed himself and his mission. Drawing largely upon words of Jesus from the last few weeks of his ministry, and particularly from the fourteenth chapter of John, he challenges our superficial thinking about Him and demands that we understand Him in all his fullness. Then, on the basis of an exposition of verses from Luke 9 and 10, he leads us to re-evaluate our shallow ideas of discipleship and replace them with an understanding of the concept in the dimension of depth. Finally, this depth-understanding is applied to the crises of life. Morality, piety, success, dedication, conflict, triumph, and death are given new dimensions as we see them in relationship to the purpose of Jesus and the meaning of discipleship.

The scholarship expository message of this book is deeply devotional, for its author seeks to hold before our eyes "the true meanings of Lordship, discipleship and human destiny."

Heber F. Peacock

**Eschatology, Essays.** By W. Manson, G. W. H. Lampe, T. F. Torrance, W. A. Whitehouse, (Scottish Journal of Theology Occasional Papers, No. 2). Edinburgh: Oliver and Boyd, 1954. 90 pages. 6/.

This is a collection of essays consisting of papers read at the inaugural meeting of the British Society for the Study of Theology. It is obviously slanted on Evanston, and covers the whole gamut of eschatological thought in short compass, beginning with an enlightening discussion of the Biblical viewpoint by Professor William Manson, continuing through a consideration of the early church's outlook by Professor Lampe and a valuable analysis of the thought of the Reformers by Professor Torrance, and ending in a paper on modern reconstruction by W. A. Whitehouse of the University of

Durham. The reviewer found the discussion of Reformed eschatology by Dr. Torrance especially helpful, with its analysis of Luther's undue preoccupation with historical prediction and of his conception of the two kingdoms, the kingdom of God and the kingdom of this world.

E. C. Rust

**The Theology of Calvin.** By Wilhelm Niesel. Translated by Harold Knight. Philadelphia: The Westminster Press, 1956. 254 pages. \$4.00.

This translation of a work first published in Germany in 1938 affords us with what is probably the best one-volume study of Calvin's theology. It rests on a critical examination of Calvin's own writings and of the literature which Calvin's writings have evoked.

On the basis of his study, Niesel rejects the approach of those who try to understand Calvin principally either from the structure of his thought, or its contents:

"The problems of his theology do not arise from questions of structure nor from those of content, but from the fact that it makes a serious attempt to be theology. This means: in Calvin's doctrine it is a question of the content of all contents — the living God. The effort to bear witness to Him makes itself felt both in structure and substance. It is impossible for either of these two factors to remain unaffected when the aim is to follow the voice of the living God to be heard through doctrine." (p. 19)

Niesel's study aims therefore at discovering the exact significance of Calvin's intention to make theology be theology (rather than making it be the drawing out of religious significance of various psychological or philosophical motifs). In this way only can the proper essence of Calvin's Calvinism be determined. No effort is made to cover all aspects of Calvin's manifold thought; but no pains are spared, in the examination of that thought, to illumine the whole body of his teaching from various fundamental examples.

The subjects chosen, from which to achieve this aim, are the knowledge of God, the Trinity, Creation and Providence, the Mediator, the grace of Christ within us, the life of the Christian man, prayer, election, the church, the sacraments, and secular government. The central concern of Calvin, in dealing with all these subjects is shown to be the self-disclosure of God in the Incarnate Word, Jesus Christ. This controls both form and content in Calvin's thought.

Here is a book whose chief purpose is to expound Calvin's understanding of the gospel. It could serve, as well, as an introduction of systematic theology, or as a source of spiritual edification.

T. D. Price

**Christ and His Church.** By Anders Nygren, translated by Alan Carlsten. Philadelphia: Westminster Press, 1956. 125 pages. \$2.50.

This contribution to the doctrine of the Church by a great Swedish theologian is to be warmly commended. It is true that it contains nothing new, and that it covers ground familiar to all who know Biblical thought and are aware of current movements in theology. Yet it is a valuable attempt to define the relationship of Christ and His Gospel to the Church and to answer the question whether the Church is a part of the Gospel.

Bishop Nygren contends that Christ is an essential part of the Gospel, as sane Biblical scholarship now holds in opposition to the outmoded liberal era, and that the Gospel involves the Church because both are bound up with Christ. As Christ is a part of the Gospel, so also is His Church, and the Gospel about Christ is the Gospel about His Church. Nygren passes in summary but adequate review the Messianic expectations of Judaism and their realization in Christ, noting the now obvious facts that the latter involved a complete transformation of the current idea of a Messiah at the political and military level and that the task of Jesus must be understood in terms of the Suffering Servant.

We agree with the general tenor of his thought that our Lord understood his Messianic task in the latter connotation from the Baptism onwards, but the Bishop uncovers nothing new in his exposition. Nygren then passes to a consideration of the Church as the body of Christ, emphasizing that there is no Christ without the Church and no Church without Christ. There can be no Messiah-king without a people. The image of the body of Christ draws out the underlying unity between Messiah and people. "The Church is Christ as he is present among and meets us upon earth after his resurrection . . . Christ is present in his Church through his word and sacrament, and the Church is, in its essence, nothing other than this presence of Christ." Thus Nygren holds that to be in Christ is to be in the Church, and seems to soft-pedal its correlative aspect of evangelical experience. We see here the weakness of taking an image literally rather than analogically, a weakness common to all "incarnational" theology.

In the last chapters an attempt is made to meet the question of the unity of the Church and the problem of the division between the Churches. Here Nygren succeeds no better than so many others, except in making us more aware of our sin and separation. He has some valuable comments on schism and heresy. "Something else has been allowed to usurp the place of Christ, as though he were no longer of decisive importance. And it is this which divides the Church, for certainly Christ cannot be divided." Even parts of Christendom that refuse to recognize one another are *one* in Christ, for they belong to the body of Christ and are thereby *one* with each other! The one Church is a reality in spite of our divisions, because Christ and his Spirit are present in the midst. Nygren holds that this is the true point of departure in the discussion of the issue of Church unity!

E. C. Rust



**Christian Ethics and Moral Philosophy.** By George F. Thomas. New York: Charles Scribner's Sons, 1955. 539 pages. \$5.75.

This is an excellent introduction to Christian Ethics. I am now using this work as a textbook along with Brunner's *Divine Imperative* and I am very happy with the results.

Part I which deals with the principles of Biblical ethics, Part II dealing with man, the moral subject, and Part III, a Christian interpretation of social institutions, are all informative and lucid. However, the greatest value of the work is in Part IV which deals with faith and reason in ethics. Most of the textbooks in Christian Ethics have been deficient at the point of stating the uniqueness of Christian Ethics and relating it to philosophical systems of ethics. So many works err either by ignoring the problem or by denying a place to ethical principles or by subordinating the immediacy of personal relation to God in Christ to rational principles.

Professor Thomas clearly demonstrates that when reason or feeling or any other human capacity is allowed to operate as an autonomous basis of ethics that it rejects the God of the universe and defies a natural ethic. However, he also demonstrates that such capacities can be committed to God and that when they are so committed they become useful in the Christian moral endeavor. For example, he shows that when a person sets up happiness as the goal of the moral life, whether it be physical, mental or ideal, that it becomes antithetical to God's intention in man. However, when happiness is viewed from the Christian perspective it is seen to have a place not as signifying ease in the world but as meaning blessedness or peace with God. Mr. Thomas quite conclusively demonstrates that it is as we see such human goals from the perspective of the Christian faith that we come to understand the nature of our faith. We see then that the Christian ethic does not seek to root out our natural human quests but that they are converted or transformed by the power of God in Christ and made useful in the Christian life.

Guy H. Ranson

**Japanese Religion in the Meiji Era.** Compiled and edited by Kishimoto Hideo. Translated and adapted by John F. Howes. Tokyo Obunsha, 1956. 377 pages. Price 1,800 yen.

Published originally in Japanese and then in English, this is one of eighteen volumes in the Centenary Cultural Council Series, marking the first century of "Modern Japan", that is, since the country was opened to Western influences by Commodore Perry. It is a symposium by several Japanese scholars, all of whom are students of Kishimoto Hideo, the editor. A Harvard graduate, Dr. Kishimoto is head of the department of Religious Studies at the University of Tokyo.

Here is comparative religion from a Japanese point-of-view.

Shinto, Buddhism, and Christianity are treated from the objective, historical-critical position during the period, 1868 to 1912. There is no anti-Christian bias displayed. On the other hand, the authors are more critical of the anti-foreign prejudice which caused persecution of Christianity at certain times than most Western writers would dare to be. Historical realism is combined with psychological and social interpretations to give unusual insight into the motivation of religious forces.

This book should certainly further the announced aim of the Centenary Cultural Council, to increase understanding of Japan both within that country and abroad.

H. C. Goerner

**Prophecy and Religion in Ancient China and Israel.** By H. H. Rowley. New York: Harper Brothers, 1956. 154 pages. \$2.75.

We have learned to expect versatility from Dr. Rowley, and this volume is no exception. His missionary experience in China was set to good purpose intellectually, and we see the fruits of it in this volume, as in the earlier publication, *Submission in Suffering*. We should expect scholarly footnotes and bibliographic references on Israel, but these are offered also in the realm of Chinese thought! Dr. Rowley sets out with the express purpose of comparing and contrasting the teaching of Israel's prophets, chiefly those of the 8th and 7th centuries, with three Chinese leaders in particular — Confucius, Mencius, and Mo-Tzu, although he cites others. He judges that these three have something of the characteristic prophetic notes of reliance on a power beyond themselves and of a message committed to them for their contemporaries. He agrees that many of the characteristics of Hebrew prophecy are absent, but thinks that these two characteristic elements are sufficient to justify his study. Incidentally, his analysis of Hebrew prophecy is valuable on its own, and Old Testament students will benefit at every point of this study, whether or not they be interested in the Chinese sages. The prophets are treated in and for themselves in every aspect of their teaching and relationship, and comparisons are made on the basis of this prior treatment.

One has the feeling that the comparison is often stretched. The relation of the Chinese sages to God evidently gives food for thought to our author, and their qualification to rank alongside the Hebrew prophets fails sadly at this point, as also where the relation of the prophet to worship is concerned. Dr. Rowley wrote the lectures in this book for the University of London School of Oriental Studies. He sought to treat his two subjects on an equal basis, but everywhere the uniqueness of the message of the prophets shines through and one has the feeling that the lecturer is chafing somewhat at the strait jacket he has accepted. The last paragraph of the book witnesses to this by implication.

The chapter headings give some indication of what is discussed —

the prophet as statesman, the prophet as reformer, the prophet and the golden age, the prophet and worship, the prophet and God. This is a book to be commended. Old Testament students will benefit by its valuable analysis of Hebrew prophecy and its insight into prophetic activity. Students of the religions of the world will welcome its objectivity and its authentic understanding of China's religious heritage.

E. C. Rust

**Today's Isms. Communism, Fascism, Socialism, Capitalism.** By William Ebenstein. Prentice-Hall, Inc., Englewood Cliffs, New Jersey: 1954. 191 pages.

The apostle Paul would have something important to say to many religious leaders today who seem to feel that all they need to read is the Bible and a few distinctively religious books. Paul's effectiveness as evangelist and missionary was due to the fact that, in addition to his being intimately acquainted with Christ and the Old Testament, he knew what men in general were thinking and doing in all areas of life. We today could help bridge the chasm between ourselves and millions of intelligent people by making the effort to find out what they are thinking and seeking to do.

The book under review would be a good place to prove what I have just said. The author, Professor of Politics at Princeton University, is a thorough scholar, author of at least ten books in his field. He knows well the struggles of men today in all phases of life — political, social, cultural, economic, personal, national and international. After all, we all live in one world. In this one world there is action and reaction. What all of us do affects all others, in varying degrees. The good and the evil affect the one world in which we all live and try to serve. We need to work together, *intelligently*.

Dr. Ebenstein proves his point: each of the four isms analyzed in this book is a *way of life*, not just a collection of unrelated ideas. Each of these ways is seeking to prevail over all the others. The issue is joined; the struggle is terrific; the outcome is plenty uncertain.

To be effective in our day, the minister must relate his message intelligently to the people of our day. I know of no better guide in general, in addition to the Bible, than this book.

Wm. W. Adams

**Aufstieg aus dem Nichts. Eine Sociographie in zwie Baenden.** By Kurt Zentner. Koeln: Kiefenheuer & Witsch, 1954. 556 pages.

This is a moving story about Germany's phenomenal rise from catastrophe to its present pinnacle of achievement. It describes events between 1945 and 1953. Here we look into a world full of contradictions, chaos, degradation, as well as a nation's phoenix like rise from its ashes and ruins. It is an epoch filled with defeat, military and moral, full of jungle ethics and rarest striving against the powers

of darkness, full of innocent children and women wandering aimlessly about immediately after the defeat in 1945. The problems of demilitarization of the dismantling of factories, thousands of them! Starvation on a wide scale, and American, Swedish, and Swiss relief projects on an even larger scale. The Marshall plan and the miracle of Germany's economic and political rehabilitation. The problems of the Eastern, now Communist zone of Germany and the possible reunification of a divided Germany. Berlin, bastion within "the Red Sea" and the American airlift. Juvenile delinquency, the growth of occultisms, Armstrong's jazzbands enthusiastically received. The return of millions of POW's from all over Europe, including Soviet Russia. The fate of 10,000,000 refugees and more coming every day from the East and Southeast of Europe. The meteoric rise of Konrad Adenauer, Chancellor of the Bundesrepublik and the problem of his successor. German remilitarization and resistance to it inside and outside the German churches. All these crucial issues are profusely illustrated so that a person without the knowledge of German may gain a real object lesson of Germany's "Rise Out of Nothingness Since 1945!"

William A. Mueller

**Foundations of Christian Knowledge.** By Georgia Harkness. Nashville: Abingdon Press, 1955. 160 pages. \$2.75.

This volume is a welcome addition to the discussion of the issues raised in the field of revelation, faith and reason. It surveys the whole realm of Christian epistemology, showing a first hand acquaintance with the many contemporary approaches to it — from fundamentalism through liberalism to neo-orthodoxy, and giving a valuable critique of them. In the course of the book there are valuable discussions of the relation of philosophy to theology and of theology as a scientific method, and these include a summary of the presuppositions of knowledge which emphasizes the importance of rational coherence, the place of values as epistemological data, the fact that the whole of man, not just his cognition, is involved in knowledge, the organic "belongingness" of the mind and the external world.

Dr. Harkness reminds us that the special revelation in Christ is always to be found within the sphere of general revelation, not outside it and not in contradiction to it. Christ is the supreme and only adequate revelation of God, but that does not mean that He is the only revelation of God. We are reminded that in revelation God gives, not a body of revealed truth, but himself, and that the reason, operating upon this experience, seeks to build up that coherent structure which we call theology; that, although this knowledge of God is adequate, we see but the outskirts of his ways, and that man's life should be an ever deeper but reverent pursuit into the divine mystery; that the truth *about* God is always truth from God, but that "true revelation must . . . be distinguished from mere revelation-claims by the test of coherence."



The discussion of the authority of the Bible passes in survey the various views and closes with a commendable attempt at synthesis. We are reminded that, "although we may differ in the manner in which tradition, reason and natural law may be used in the interpretation of Scripture, any teaching that clearly contradicts the Biblical position cannot be accepted as Christian."

There follows a useful analysis of mysticism in which it is contended that the Quaker tradition is here normative from the Christian point of view. Healthy Christian mysticism is communion, not union; unity of will and purpose expressed in prayer and devotion, not absorption. The divine Presence is always the beyond that is within, and healthy Christian mysticism offers a sane and normal balance of prayer with thought and prayer with Christian action, stirring to more devoted service and to a more eager search for the truth that God stands ready to reveal. The Christian needs to have this divine-human encounter in the deep recesses of his soul as he quietly waits upon God, the sense of the immediacy of the Divine Presence. "If God is found by the inner light of His Spirit, both His reality and His call to the loving service of mankind are unequivocal." This call to the practice of the presence of God is in the best Quaker tradition and in the line of Rufus Jones. Its critique of mysticism and its delineation of true Christian mysticism is valuable. The closing chapter on the authority of the Church is useful but not so satisfying, although the section on the creeds offers a good discussion of the value and limitations of credal formulations and seeks to preserve the truth that God has yet more light and truth to pour forth from His word.

For lucidity, popular appeal and comprehensiveness in small compass, this book is to be commended. Its basic affirmation is that all other authorities have significance only in the final authority which is in Jesus Christ as Lord. Jesus Christ is the fountainhead of Christian truth and Christian experience. This conviction, accepted in mind and heart, is the presupposition of all Christian knowledge. The emphasis is broader than that of the reviewer and gives a little too much place to the technical reason.

E. C. Rust

**Home Missions: U.S.A.** By Courts Redford. Atlanta: Home Mission Board, Southern Baptist Convention, 1956. 117 pages. Paper 50c.

This informative, dynamic presentation of the contemporary home mission task is designed for study by adult groups in Southern Baptist churches during the year 1957. Written by the executive-secretary of the Home Mission Board, it describes in concise terms the need, the current program of Southern Baptists to meet the need, and the demands for enlargement of that program.

The story is a revealing one. Probably few church members realize the magnitude of the task being undertaken by their national mission board, especially in view of recent extension of the conven-

tion territory into the western and mid-western states. Since 1940, the area served by the Home Mission Board has been increased by 184 per cent, while the population has increased 170 per cent. Forty-one states are now included in convention territory. The Board supervises work also in Alaska, Panama, the Canal Zone, and Cuba.

Graded study books are available for young people, intermediates, juniors, and primaries, to be used in church schools of missions along with this text for adults. Their use should stimulate interest in missions and evangelism. This particular book will perhaps serve for several years as a helpful summary of work of the Home Mission Board.

H. C. Goerner

**Christian Social Ethics: Exerting Christian Influence.** By Albert Terrill Rasmussen. New York: Prentice Hall, Inc., 1956. 306 pages. \$4.00.

Professor Rasmussen of Colgate-Rochester Divinity School presents a fresh interpretation of Christian ethics by focusing his study on exerting Christian influence in the community. After discussing the nature of Christian influence, the author goes on to describe the sea of influence around us both in terms of silent social conditioning and deliberate organized attempts to sway people.

Chapter three describes the oppressive moral climate which surrounds us. In chapter four he presents the theological bases of Christian action and describes the great revival of social responsibility in our time. The weakness of the church's influence is described in chapter five. He notes that there is a weakness today in the Church despite its size. He says, "There is a strong tendency for active convictions to become beliefs and for beliefs to become conventional acceptances." (Page 103)

From chapter six to the end of the volume the author is concerned with the application of Christian ideals to social issues. Relating faith to social action is described in chapter six. Chapter seven is devoted to a discussion of steps in building a church of influence. Here the author makes a needed emphasis for most texts in Christian ethics tend to bypass the specific role of the church in solving the complicated social problems which face us today. Chapters eight through eleven describe the influence of the church in the local community, race relations, Christian vocation, and the political order.

Here is a book on Christian ethics which is written with clarity without sacrificing scholarship. At the end of each chapter there are key questions for discussion and recommended readings. Between the more profound and classical treatments of Christian ethics and the rather thin and superficial approaches which characterize many books on Christian ethics coming from our presses today, this volume strikes a happy medium. Ministers and laymen will find this book to be both insightful and readable.

Henlee Barnette

**Be Not Anxious.** By Randolph Crump Miller. Greenwich, Connecticut: Seabury Press, 1957. 217 pages.

Professor Miller has written a book on anxiety which strikes at the heart of the personal devotional life of minister and layman alike, bringing fresh strength for living the Christian life. He sets forth the idea that anxiety represents creative encounter of the Christian with the barriers to Christian living, with the evil that goodness itself does, with the stresses of life from which none are exempt, and with the inevitable hardnesses of life itself. He himself defines anxiety as a "reaction to whatever threatens one's values." He distinguishes between the tensions that pull men apart and the ones that keep them striving after the deeper meanings of life. The deep personal witness of a warm but disciplined evangelical faith that permeates the pages of the book reflects the fact the author is himself aware of the power of tension to reveal the abiding values of life itself in Christ.

Professor Miller's audience is obviously the lay Christian, but the minister himself, who is also in need of a pastoral letter such as this book really is, will profit greatly by renewing his own worship life through reading it. Miller's method is devotional throughout, but the person who is acquainted with the fields of psychology, psychotherapy, and existential theology will see the refined essence of careful research behind the simplicities of a communication which the author uses. The material is drawn from a wide range of Christian literature, and especially refreshing is his use of the hymns of the churches, the early Christian literature, and the various translations of the Old and New Testaments.

This book is not just more soft soap on how to relax when you are successful. Far from it — this book is rooted and grounded in the redemptive love of Christ for His Church and for people caught in the perplexities of finitude, sin, and suffering. The author both knows God in Christ and presents His redemptive alternative to destructive anxieties.

Wayne E. Oates

**The Bond of Being.** By James F. Anderson. St. Louis: B. Herder Book Co., 1949. 341 pages. \$4.00.

This book presents the Thomist philosophy in a clear style and provides a valuable introduction to the typical Roman Catholic doctrine of the *analogia entis*. Its subtitle is "An Essay in Analogy and Existence", and this provides a description of the theme that being is the ground of existence and that some understanding of God is arrived at by the reason through the use of analogy. Here we have a full discussion of the various types of analogical thinking — the analogy of inequality, the analogy of proportion, the analogy of metaphor, the analogy of proper proportionality. All has as its background the work of Thomas Aquinas himself, and the philosophical viewpoints of the Platonists, Spinoza, Leibnitz, Bradley, Berdyaev,

Vaihinger, to name a few, are subjected to critical survey in the process. There is a useful discussion of symbolism in the section on the analogy of metaphor and a provocative chapter, for those who are interested, on the Jewish mediaeval thinker, Moses Maimonides.

This is a workmanlike volume, and one which provides a valuable and comprehensive introduction to one of the most important facets of Roman Catholic natural theology. For those of us who reject the *analogia entis* and instate in its place the *analogia fidei*, this will be a useful volume for our understanding of a rival Christian approach. One could wish that its author paid cognizance to the large amount of critical evaluation which Protestant thinkers like Barth and Brunner have directed to his position. Catholicism with its dogmatism and authoritarianism feels itself secure, but it should have an answer to the reasoned criticisms of other Christian traditions. Perhaps it is not so reasonable as it believes!!!

E. C. Rust

**Man in the Process of Time.** By J. Stafford Wright. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1956. 162 pages.

This book is an extraordinary combination of obscurantism and enlightenment. Its author is a leading British conservative episcopalian, and the book is a discussion of Christian anthropology in relation to many contemporary ideas of man. The chapters on "The Biblical view of Man" and "Man and God" are to be commended. The author clearly indicates the elements of Hebrew psychology, although he has not examined thoroughly the Old Testament view of Sheol. The discussion of "Revelation and Inspiration" is characterized by an enlightened view of the nature and function of the prophet, and yet the author falls back on telepathy as a key to divine inspiration and into obscurantist implications about the infallibility of Scripture. It is true that telepathy might preserve the idea that the authors of Holy Writ were not automata, but the author makes no attempt to deal with the issues raised by Hebrew psychology — is this authoritative too, and if so, does man literally think in his heart?—incidentally this question of the psychical function of the various physical organs in Hebrew thought is not really faced at all.

The rest of the book is a catalogue of contributions from psychology and of the investigations of Dr. Rhine and his collaborators into telepathy — genuinely scientific investigations — side by side with the phenomena of spiritualism, and what can scientifically be adduced from them, the extraordinary ideas of theosophy, anthroposophy, and the occult. We are introduced to the philosophy of Nostradamus, to the extraordinary rehabilitation of past Versailles in the experience of Miss Moberly and Miss Jourdain, to the phenomena of levitation and glossolalia, and even to ghosts. Much is valuable, and we are glad that Principal Wright has endeavoured to gather the material together, but the critique is not always on a high level. We could



wish that the thoroughly Christian position maintained throughout could be as discerningly critical as it is analytical and informative. This is, however, a valuable compendium of the contemporary views upon the invisible hinterland of our world.

E. C. Rust

**Dimensions of Character.** By Ernest M. Ligon. New York: Macmillan Company, 1956. 497 pages. Price, not given.

If the thesis and suggestions of this book were to be taken seriously the field of Religious Education would be revolutionized within the next decade. With almost evangelistic fervor Dr. Ligon pleads that we cease wandering in the dark in our program of Religious Education, using arm-chair theory, having only a vague hope that we are doing some good. His plea is that we begin using some simple experimental designs to test the effectiveness of our work. Then, with the knowledge thus gained we could more intelligently and systematically make plans to strengthen our weaknesses and improve our strengths.

The term, "experimental design," frightens many who work in the field of Religious Education and is even more terrifying to laymen because they conceive this to be a highly technical specialization. And indeed it is in many instances. But the type of experimental design of which Dr. Ligon speaks is so simple that it can be used by any intelligent layman who has never even had a course in the field of education.

Did the teachers in your Sunday school teach anything last month, or rather, did the members learn anything? Do the teachers know whether anything was learned or not? There are some relatively simple ways of actually testing the effectiveness of teaching and learning. In this important area of the development of Christian character wouldn't it be better if we knew, and not leave results to chance?

This book is far more comprehensive than I have thus far indicated. It is a detailed report of the unique Character Research Project giving the thesis, procedures used, and findings. The emphases of this book are so numerous it is difficult even to list them: specific aims in terms of attitudes, adaptation procedure, the infinity principle, individual differences, religious potential, home co-operation, parents as co-scientists, curriculum revision on the basis of evaluation, etc.

When you read this book be ready to have your horizons expanded and your thinking stimulated and challenged. One does not have to agree with everything that Dr. Ligon says to recognize the fact that he has discovered some basic principles which we ought to adopt in the educational work of our churches. In my judgment, Dr. Ligon is doing the most important and significant research that is being done in the field of Religious Education today. Highly recommended for pastors, ministers of education, and those who teach in this field.

Findley B. Edge

**Rethinking The Christian Message.** By W. N. Pittenger. Greenwich: The Seabury Press, 1956. 147 pages. \$3.25.

Dr. Pittenger is a leading episcopalian thinker, and this volume offers a critique of contemporary theological thinking. Its author is concerned, as are so many in our time, with the problem of communication and with the expression of the Christian faith in terms understandable by the secular mind.

He differentiates between the *weltanschauung* and the *weltbild* of the Bible, pointing out that the former, the Biblical view of the relation of God to man, of God to the creation and of men to the creation, is not, like the latter, to be identified with the particular cosmology and mythology which the writers of the sacred books necessarily held because it was conventional in their time. He argues that this same Biblical view can be expressed in other philosophical idioms and in relation to different scientific world-structures, and that often we have failed just here. He discusses the impact of our new understanding of the vastness of the cosmos upon our understanding of Christ, of the contemporary realization of the relativity of knowledge upon the absolute claims of faith, of the current view of nature as the inclusive reality upon Christian supernaturalism. He has many valuable things to say about language, symbolism and the communication of our faith, and his consideration of providence and the place of miracles is a valuable exposition of what the reviewer understands as the essentially Biblical view of the miraculous. Dr. Pittenger deplores the "two-storey universe" picture which, taken literally, severs God from the world in an almost deistic fashion and makes miracle a divine intrusion into an order where God is a stranger.

Our author is not always on the side of the angels. There are times when the cloven-footed liberal reappears in these pages, and, although some of his criticism of the rediscovery of Biblical theology is justified, it is by no means true that, in its best form, it is a return to a pre-critical position. No one who is abreast of current Biblical scholarship could really hold that.

The closing chapter on the task of Christian self-criticism can be read with profit, however much one may disagree with some of the individual statements. One has the feeling that this would be a far better book if the author were a little more definite about the centrality and ultimacy of the Word of God made flesh, and a little less willing to give so much to the contemporary secular mind. Yet this book has the virtue of stabbing us wide-awake from our complacency, our pietistic jargon, our hot-house thinking, and presenting the challenge of a world which is concerned with ultimates even though it does not accept our answer.

E. C. Rust

**Biblical Theology and Christian Education.** By Randolph C. Miller. New York: Charles Scribner's Sons, 1956. 226 pages. \$3.50.

In this volume the author deals with one of the most significant and critical problems confronting the church today. How can Biblical theology—the Christian gospel in the fullness of its meaning—

be made relevant to the individual (particularly the child and youth) at the various age levels of his life? What more important consideration could engage the attention of the pastor, the teacher, or anyone else who has interest in and responsibility for the task of trying to communicate the Christian faith in such way that it will be experiential?

There are two aspects of this problem that must be faced. First, we must formulate a clear, sound, intelligent, biblically based theology. A superficial, watered down, uncritical statement will not suffice. Neither is it sufficient to try to lead children to be "good" simply by telling them stories about Bible characters who have been "good." We must seek to lead people to confront the revelation of God in Jesus Christ in the fullness of its meaning. The author presents this revelation under the following headings: Creation, Covenant, Christ, Church, Consumation, Commitment, and Criticism.

We face also a second problem. How can we make this theology, which is stated in adult terms, meaningful and relevant to the nursery child, the beginner, the primary, the junior, the intermediate, the youth? The author suggests that this important task of teaching may be done through the "language of relationships." "This is the place at which theology affected Christian education. When the parents realize that the relationships of the home are the stuff of religious teaching, they bring to bear on these relationships all of their insights concerning the meaning of the Gospel. What the parents *are* is what makes the difference. They teach through their children. They show what love means by the simple act of loving. They indicate the forgiving and redemptive love of God by their own capacity to restore their children to family fellowship."

The author deals with each phase of what he calls, "The drama of Redemption," emphasizing the theological implications. He then suggests how the theological concept might be made relevant to each of the age levels mentioned above.

The critical reader will undoubtedly find many theological interpretations with which he will not agree. He will also probably disagree with some of the findings of critical scholarship which the author accepts. But if the reader will look beneath these disagreements and keep his eye focused clearly upon the basic idea which the writer is seeking to point out, he will find an emphasis which will challenge and enrich his thinking.

Findley B. Edge

**Modern Germany: Its History and Civilization.** By Koppel S. Pinson. New York: The Macmillan Company, 1954. 637 pages. \$10.00.

This is a work marked by comprehensiveness, a fair degree of objectivity, and a grasp of the essential factors in Germany's historical development since 1800. The author's interest lies more in constitutional, intellectual and social history than its diplomatic or

warlike aspects. Pinson clearly states his own bias, since his research is based in the belief "in liberal democracy, humanitarianism, and the ethical ideals of the Judeo-Christian tradition" (p. XII). The unifying theme of his endeavor is the rise and fall of liberalism and democracy in modern Germany. Of the 22 chapters half are devoted to German history since 1888. The last nine chapters deal with the crisis ridden period since 1918.

Very skillfully the author portrays the *Zerrissenheit*, that is, the deep cleavages within German history. Keenest intelligence is often coupled with abysmal stupidity. A probing, critical *ratio*, a romantic idealizing sentiment and a daemonic, explosive will to destruction often bring disaster to the German people. Its dreamers and thinkers combine a lofty, ethereal view of freedom with a fatal apathy toward practical concerns. Far from being homogeneous, Germany since the days of Tacitus has known a great variety of racial, cultural, and social strains. Prior to 1800 Germany was a conglomerate of 314 states, 1475 estates, "making a total of 1789 independent sovereign powers" (p. 5). This explains why Germany was so often the *object* rather than the *subject* of outside aggression. Its nationalism really got a headstart in the Napoleonic era. The wars of liberation (1812-1815) whipped this nationalism to fever heat.

Chapter II delineates the driving forces of the classical humanist tradition of Lessing, Goethe, Schiller, Humboldt, and Kant. Rightly Pinson summarizes its basic trends as 1. primarily bourgeois in character, 2. secular in outlook, 3. tolerant in attitude, 4. optimistic in mood, 5. humanitarian and 6. cosmopolitan. However, its dualism finally proved a fatal weakness. Chapter III appraises the attitude of Germany toward the French Revolution. Its thinkers first welcomed it enthusiastically, then became disillusioned when the French tried to spread their ideas across Europe by force of arms. Chapter IV and V cover German history from 1815-1864. This period is marked by the attempt of reactionary forces to throttle the growing liberalism of the times. Constitutionalism in government, religious freedom for all citizens, religious and secular socialism, as well as democratic tendencies emerge in these years. The revolution of 1848 is still born, and soon after that Bismarck engineers the revolution "from above" in the form of state socialism.

The chapters dealing with developments since 1888 shed much light on most recent trends in German history. Germany's peace of Brestlitovsk with Russia in 1917 was far more severe than the Versailles treaty of 1919. Moeller and Thomas Mann in the Weimar Republic built a cult of affinity between Germany and Russia (p. 441) that needs to be watched even now. Let us beware lest another Rapollo treaty between Western Germany and Soviet Russia overtake us as a thief in the night! Pinson also points out that under Hitler the intellectuals flunked out, while the churches offered "the most effective and most consistent resistance" (p. 512).

William A. Mueller



**Leibnitz and the Seventeenth Century Revolution.** By R. W. Meyer. Cambridge: Bowes and Bowes, 1952. 227 pages. 25/.

This book is the translation of a German work by a lecturer in philosophy at the University of Zurich, first published in 1948 and revised for the English edition. It gives an admirable study of Leibnitz and his place in seventeenth century thought. It begins with an analysis of the seventeenth century controversy, in which the author outlines the Cartesian revolution and draws out its implications for the Christian faith. Rationalism and pietism were both results of the challenge to the assurance of man's knowledge of God, the validity of the Bible and of the Christian tradition. The analysis involves a study of aspects of the thought of Calvin and Pascal, Boehme and Bossuet and many obscure Catholic and Protestant thinkers in both the Calvinist and pietist traditions. This is valuable for theological as well as philosophical thought, although it is difficult often times to see the wood for the trees.

The second part of the book undertakes an analysis of Leibnitz' system, and the chapter on the Christian faith and faith in science is a useful discussion of the seventeenth century tension at this point. It is eminently orthodox in its approach to Leibnitz.

E. C. Rust

**A Catholic Runs for President: The Campaign of 1928.** By Edmund A. Moore. New York: The Ronald Press Company, 1956. 200 pages. \$3.50.

The question of religious affiliation of candidates for public office has been raised many times. One of the most dramatic incidents in which the question was raised was when Governor Alfred Smith, a Roman Catholic, ran for president in 1928. The question was raised again recently when Senator John P. Kennedy almost won the democratic nomination for vice president of the United States. In this volume Professor Moore (Chairman of the Department of History at the University of Connecticut) seeks to present an objective and balanced story of the role that religious prejudice played in the defeat of Governor Smith for the presidency of the United States. The author rightly emphasizes that there were many factors which contributed to the defeat of Governor Smith. Among them were general republican prosperity, prohibition, the farm tariffs, Tammany Hall, and Smith's friendliness to the Socialists. The hue and cry of the Romanists that Smith was defeated primarily because he was a Catholic has no foundation in fact. There is considerable evidence that he would have been defeated had he been a Protestant.

While many of those who opposed Smith were bigots, there were many who were honestly troubled in heart. For they could not fully reconcile allegiance both to Catholic dogma and to the constitution of the United States. And before giving his support

to a Roman Catholic candidate for public office an intelligent voter will count it not bigotry but wisdom to seek answers to a number of important questions. One question is: Will the candidate, once elected to office, give his primary loyalty to God and not to an ecclesiastical hierarchy who claims to speak for God? The official position of the Roman Catholic Church that it is the only true church, that all other branches of Christianity are false, and that wherever the Roman Catholic Church is dominant it tends to persecute Protestant churches. After all who is the bigot? Is it not bigotry to claim that one's own church is the only true church and that others have no right to exist? Does bigotry not express itself both through criticism and through the refusal to be criticized and the attempt to withdraw real religious convictions from the arena of political discussion? Is it not a policy of wisdom, not bigotry, to permit all voters irrespective of religion to critically examine all the issues involved in the election of a candidate to the high office of president of the United States?

Henlee Barnette

**Theologie als kirchliche Wissenschaft.** By Herman Diem. München: Chr. Kaiser Verlag, 1951. 280 pages. DM 14.80.

Hermann Diem, eminent theologian and Kierkegaard expert, furnishes us with an extremely well written "theological encyclopedia". Chapter I approaches theology as a churchly science. The hierarchical and authoritarian Catholic interpretation of theology is first analyzed. Diem seriously questions the Roman Catholic conception of theology as a *sacra doctrina* which as the *doctrina fidei* has become a deposit of the infallible vicar of Christ. Here the freedom of God and His Word are dangerously jeopardized. Evangelical-Protestant theology if true to its genius never loses sight of the fact that God is Lord of His own Word and Spirit. Theology ministers within the Church so that God's truth and Gospel may be heard. Theology is, therefore, among Evangelicals, the function of the *whole* Church. For the Lord has given gifts to all the members of Christ's Church. Chapter I confronts the age old problem of the relation between philosophy and theology. The former strives after wholeness and system, the latter cannot, for theology is a human witness to the unfathomable revelation of God in Christ.

Chapters II and III deal with The Church and the Biblical Witness and The History of the Church. The criteria of the church historian, the first confessions of faith, the origin of the Old Catholic Church, the tradition of the Roman Church, the latter's views on state and society, and the reformatory churches and their attitudes toward the state, society, and the order of the Church receive critical but fruitful attention.

William A. Mueller

**The Bible Speaks to You.** By Robert McAfee Brown. Philadelphia: Westminster Press, 1955. 320 pages. \$3.00.

This book is a valuable compendium of Biblical teaching and content and is to be commended to the busy minister, but especially to our lay folk. Dr. Brown has at his command the latest scholarship upon Biblical matters, but he does not parade his learning, and his chapter headings have the freshness of good sermon topics. He deals well with the nature and writing of Holy Scripture, and in his treatment of the subject matter of the Bible does not attempt to dodge issues like the contrast between Biblical cosmology and the findings of modern science. The last section deals with the relevance of the Biblical revelation to contemporary issues, and Dr. Brown provides a valuable discussion of the prevailing temper in which morality replaces religious commitment—the philosophy of the good and respectable citizen which, even in our Churches, often takes the place of the Biblical justification by grace and not according to works. War, Society, Sex, Marriage and Politics are also adequately discussed. For those who are concerned about the Bible, its revelatory content, and its relevance to our world, this is a book to possess.

E. C. Rust

**Faith and Sanctification.** By G. C. Berkouwer. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1952. 193 pages. \$3.00.

Professor Berkouwer of the Free University in Amsterdam deals in a most constructive and enlightening fashion with the lofty themes of Christian faith and holiness. This problem is important for many reasons: first, the constant scrutiny of the world of our most holy faith and its fruits; second, the cry of moralists everywhere for spiritual re-armament; third, the endeavour of sincere humanists to cooperate with believers toward moral reform; fourth, the impulses to a new tempo of discussion of this matter due to the influence of dialectical theology; lastly, the Catholic critique of Barth and the renewal of interest in Cardinal Newman.

Basic to Berkouwer is the intimate relation between the *sola fide* doctrine of the Reformers (and of the N. T.) with that of sanctification. The Apostles teach the need of holiness. The call to holiness is a constant call to self-discipline, to a walk in the light, and to vigorous action under the leadership of the Holy Spirit. Perfectionism is squarely faced. Berkouwer, with Augustine among the Fathers and Adolf Schlatter in the modern world, attributes Romans 7 to the struggling Christian. Despite Paul Althaus he does not hold that the Reformers were mistaken in siding here with Augustine. The incentives of the *militia Christiana*, the fight of faith, is humility and gratitude. Here Berkouwer sides with Karl Barth. He definitely demurs against Kuyper's view of Romans 7. Yet, striving for holiness has its pitfalls. Legalism, moralism, pharisaism constantly

beset us. We must beware of Rome's idea of infused grace as a "new dimension in this sinful life". Pietism also present dangers. However, terms like the new birth, regeneration, conversion must not be psychologized. Moreover, it behooves us always to speak reverently about the work of the Holy Spirit in human hearts. We do not know all the answers.

An exceedingly worthwhile book, finely written.

William A. Mueller

**A Man Sent from God.** The Biography of Robert E. Speer. By W. Reginald Wheeler. Westwood, N. J.: Fleming H. Revell Company, 1956. 333 pages. \$3.95.

Robert E. Speer was Secretary of the Board of Foreign Missions of the Presbyterian Church, U.S.A. for forty-six years, from 1891 until 1937. A giant of a man physically, star football player at Princeton in younger days, he stood spiritually head and shoulders above most of his contemporaries, a tower of strength in many stormy crises, a world citizen of the first magnitude. The wonder is that his biography was not long since given to the world. He died in 1947, and many lesser lives have been memorialized within these ten years.

The author, a former colleague and secretary for Latin America for the Presbyterian Board, explains that Speer had modestly requested of his family that there be no biography. Readers will rejoice that at the earnest petition of the General Assembly of the Presbyterian Church his widow at length consented, not only to authorize the official biography, but to contribute a chapter on his family life and another on two of his deepest convictions (the Virgin Birth and the equal rights of women).

Wheeler has told the story well, not only revealing the greatness of the man as a missionary statesman and a versatile participant in many interdenominational enterprises, but deftly portraying the human side of his character, and above all, giving the clue to his life in his absolute commitment to the lordship of the living Christ. There are many lessons to be learned and inspiration to be gained from reading this choice biography. The only possible regret is that it was so long delayed and that a generation is appearing that did not know Robert E. Speer as he was.

H. C. Goerner

**The Providence of God.** By G. C. Berkouwer. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1952. 294 pages. \$3.50.

World shaking events—revolutions and catastrophes of long duration—have made the meaninglessness of life an "almost undeniable empirical fact", argues the learned author. In wide circles the



friendliness of God is seriously questioned. Thinkers like Spengler, Theodore Lessing, and Toynbee have dramatized the crisis of the age. While our spiritual forbears found comfort and strength in the biblical doctrine of divine providence, many of our contemporaries are filled with dread and evil forebodings. Belief in fate is widespread. The spread of natural science, the projection motif of men like Marx, Feuerbach, Nietzsche and Freud have contributed toward a loss of faith in God's governance of human affairs. Determinism lurks in many contemporary philosophies of despair. Secularized ideas of destiny or of Higher powers which appeal to the occult, or Deistic views of providence will not do. The full-orbed Christian view of Providence is needed to counteract the fatalism of our contemporaries.

According to Berkouwer there is no true view of divine providence possible without knowing the way of God through Jesus Christ. In the eight chapters of this book the author pursues his theme in terms of the knowledge of providence, its power to sustain life on earth, the role of government and history and the mooted problems of miracles and theodicy. Professor Berkouwer always writes with the utmost clarity, is conversant with the thought of the leading theologians, both ancient and modern, ever seeks a scriptural grounding of his position, and often presents refreshingly new insights on the crucial issues under discussion. With the believer, despite fears or misgivings, "doxology is sung when peril is near and fear possesses".

We commend this book to all serious Bible students.

William A. Mueller

**The Social Thought of the World Council of Churches.** By Edward Duff. New York: Association Press, 1956. 320 pages. \$7.50.

The author, a Roman Catholic scholar and the new editor of *Social Order*, a monthly journal of the Institute of Social Order, U. S. Jesuit Social Research Group, has produced a remarkably thorough-going and objective analysis of the World Council of Churches from its inception to the present. After presenting the history, the nature, and authority of the World Council of Churches the author considers the social philosophy of the World Council of Churches and the social policy of the World Council of Churches. These two chapters alone are worth the price of the book. In a final chapter he describes the inherent difficulties in the ecumenical movement, its future concerns, and a summary of its achievements. The essential sources of the study appear in an excellent bibliography at the close of the book.

Henlee Barnette

**The Road to Serfdom.** By F. A. Hayek. Phoenix Book Series. Chicago: University Press, 1956. 248 pages. \$1.00.

**Man and the State.** By Jacques Maritain. Phoenix Book Series. Chicago: University Press, 1956. 219 pages. \$1.25.

**The Renaissance Philosophy of Man.** By E. Cassirer (Ed.). Phoenix Book Series. Chicago: University Press, 1956. 405 pages. \$1.75.

**Substance and Function and Einstein's Theory of Relativity.** By E. Cassirer. New York: Dover Publications, 1953. 465 pages. \$1.95.

**Creative Intuition in Art and Poetry.** By Jacques Maritain. Meridian Book Series. New York: Noonday Press, 1955. 339 pages. \$1.35.

**Mysticism.** By E. Underhill. Meridian Book Series. New York: Noonday Press, 1955. 519 pages. \$1.95.

**Outlines of the History of Greek Philosophy.** By E. Zeller. Meridian Book Series. New York: Noonday Press, 1955. 349 pages. \$1.35.

**Force and Freedom.** By Jacob Burckhardt. Meridian Book Series. New York: Noonday Press, 1955. 346 pages. \$1.35.

**Essays on Freedom and Power.** By Lord Acton. Meridian Book Series. New York: Noonday Press, 1955. 350 pages. \$1.25.

We have here a representative selection of the many excellent cheap paper-back editions which are in course of publication. In these days of high book prices, every student and minister can welcome this new revolution in book publishing. All the books listed above, and many more that we have not received for review, have already an established place in theological, philosophical and scientific circles of scholarship. The book on *Mysticism* by Evelyn Underhill forms the most valuable modern study of that important aspect of the religious consciousness. Zeller's book on *Greek Philosophy* is a standard work and a sheer "must" for those who want to understand the great Greek thinkers. The volumes by Lord Acton and Jacob Burckhardt are invaluable contributions to the philosophy of history. Maritain, the famous neo-Thomist scholar, gives a valuable study of the Catholic view of the state. Cassirer's two volumes offer an indispensable introduction to scientific issues, on the one hand, and a much needed source book on the thinkers of the Renaissance, on the other. Hayek's book provides an excellent analysis of the totalitarian state and of state planning in contemporary history. These and many like them provide every one with a cheap and yet indispensable library. They are attractive in format and within the reach of all our pockets.

E. C. Rust

**General Revelation.** By G. C. Berkouwer. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1955. 332 pages. \$4.00.

Here is the third volume of Professor Berkouwer's *opus magnum*, his *Studies in Dogmatics* which will run into 19 volumes. The subject of this tome confronts a problem which has engaged the

Christian consciousness for two millennia. The problematic of the contemporary controversy on the validity, nature, and scope of general revelation is determined by the questions raised in Roman Catholic theology, theological modernism since Schleiermacher, and the attack of Karl Barth on all natural theology. Berkouwer clearly sees the ever present danger of "special revelation being absorbed by general revelation" (p. 13). Wisely he gives credit where credit is due. Berkouwer has a deep appreciation for Barth's concern to safeguard God's revelation in Jesus Christ as both *unique* and *exclusive* (p. 22). Our author says himself: "The exclusivity of salvation is truly exclusive. Whosoever is offended because of this salvation in Christ and therefore searches for wider perspectives and thus for other revelations besides Christ, will finally grope around in utter darkness" (p. 113).

Berkouwer discusses with discriminating care the Barth-Brunner controversy *re* natural theology and general revelation, Paul Althaus' and Dillschneider's reactions to the internecine quarrels of the dialectic theologians, squarely faces in chapter V the question whether or not the revelation in Christ is exclusive, and frankly, on the basis of scriptural exegesis, votes in favor of the *exclusive* nature of Christ's *salvation* and the *inclusive revelation* of God in nature and history, without, however, falling for any *natural theology* whatever. Nor does Berkouwer see in Holy Scripture, as Bultmann does, a separation between Word-revelation and deed-revelation (Cf. pp. 100-101). Berkouwer's exegesis of the 'nature psalms' in chapter VI is most revealing. All aesthetic nature-religion (Goethe), all positivistic views of nature as found so frequently in 19th century thinkers, fall under God's judgment.

In the Old Testament "nature is not seen isolated from the salvation of the God of Israel" (p. 128). "There is in the entire realm of nature not a single secret, as far as prophetism is concerned, which finds its origin and existence in nature itself. The mystery of nature, her meaning and reality, consists in her creatureliness (p. 125). Berkouwer also realizes—and in this he reveals his fairness as a scholar and as an interpreter of Barth's strictures, "that the dangers of a substantiated appeal to a "second" independent source of knowledge of God played an important role and discouraged uncompromising, biblical thinking. But the friction between creation and salvation *must* be recognized as unbiblical fiction . . . The dangers of natural religion, in whatever old or new form, may never seduce us to understand and sing no longer the song of Israel. That will be possible only when the salvation of God enlightens our eyes by the *revelation of the Word*. Only thus is nature no competitor with respect to the knowledge of salvation. No one comes to the Father but by Christ, but neither to the understanding of the works of his hands" (p. 134).

Space forbids to analyze the remaining chapters. They are filled with richest theological ore. This reviewer has an idea that Karl Barth for that matter would agree basically with Berkouwer

that indeed "the song of Israel" concerning God's wonders in creation need ever be sung, that is, in wondering awe and adoring faith! But Berkouwer's warnings, sounded in this and the other books reviewed in this journal, against logicism and a-prioristic schematizations of the pluri-form and strange ways of God with men ought to be heeded by all exegetes and theologians.

William A. Mueller

**Beatitudo et Theologie morale chez saint Thomas d'Aquin.** By Roger Guindon, O.M.I. Ottawa: Editions de l'Universit   d'Ottawa, 1956. 360 pages.

This work represents a doctoral thesis presented originally to the University of Fribourg in Switzerland. Part I outlines the historical milieu that preceded and informed the thinking of Thomas Aquinas. We catch a glimpse of what thinkers like Anselm, d'Autin and the Victorines, together with Abelard and Alain de Lille, Pierre Lombard and the pre-Mendicant writers of Sentences and Summas thought of beatitude in its relation to the moral life of the Christian. The early Franciscan teachers such as Alexander of Hales, Jean de la Rochelle and Saint Bonaventure come next under review. Then follows a chapter in three parts on the Dominican masters prior to the great Thomas Aquinas.

Part II, after nearly 150 pages of background material, then addresses itself to an analysis of what Thomas Aquinas conceived beatitude to be. The author tries to stress the *evangelical* character of Thomas' teaching about the New Law as Christ pronounced it in the Sermon on the Mount. This New Law, according to Thomas, is primarily 'indicated in the heart, and only secondarily it is *lex scripta*'. Here the author links Thomas with Jeremiah and the writer of Hebrews. It is by the interior presence of Christ in the believer's heart that the New Law, the beatitude of Love enthroned, is realized in gladsome surrender to His Spirit. Thus the believer learns to love God for His own sake. The primacy of love, the love of God appropriated by divine grace and faith, is the motor of the moral life, not merely outward precepts and commandments. The ultimate aim of man's life is celestial beatitude, unending and blissful life in communion with the Redeemer God, and the beatitudes of the Sermon of the Mount are but the foretaste of that final beatific bliss, the vision of God in glory.

William A. Mueller

**A Biblical Approach to the Doctrine of the Trinity.** By G. A. F. Knight, (Scottish Journal of Theology Occasional Papers, No. 1), Edinburgh: Oliver and Boyd, 1954. 78 pages. 6/.

This little monograph attempts an analysis of the Biblical understanding of God along lines suggested by the excellent monograph of A. R. Johnson, "The One and the Many in the Hebrew



Thought of God." Professor Knight seems to go out of his way to avoid references to this important study, to which he is obviously indebted, and instead harks back to Pederson and H. W. Robinson. This is not to detract from a thorough piece of work, in which full exploitation is made, in the understanding of God, of the Hebrew conception of the extension of personality and the Hebrew sense of organic wholeness. The extension of God's personality in the 'Name' and the 'Word', the inclusiveness of the divine Being which gathers the angels up within itself, the manifestation of God's presence in his 'Face', the nature of 'Wisdom' and 'Spirit', the complex image of God's 'glory' are all dealt with. The result is a thorough piece of work to which Biblical students should long be indebted.

E. C. Rust

**God's Word to His People.** By Charles Duell Kean. Philadelphia: Westminster Press, 1956. 187 pages. \$3.50.

This book by a well-known Episcopalian scholar and preacher is a commendable presentation of the Biblical revelation. Its specific purpose is to show the intimate inter-relationship of the growth of the Bible with the life of the Church of Old and New Israel. The Church is grounded in the Biblical revelation, but the Bible is equally the product of the Church's life. This book does not break new ground in scholarship, but it does draw the threads together in its explication of this very real tension. The result is a piece of writing with real popular appeal, one which is adequate in its references and Biblical background, and one which every preacher ought to read. It is a valuable corrective of so much of our current Biblicism.

The practical questions raised in the last chapter deserve our pondering, and should make good reading for us all. "When any section of the Christian fellowship attempts to make its own political, economic, and social welfare the primary consideration in making historical judgments, the Church—as far as this section represents it—is psychologically back before the time of Jesus, and appreciates nothing of the New Testament, regardless of the lip service it may render." How true that is, and how applicable to any situation in which a body of Christian people begins to glorify itself and its bigness, and celebrate success, to the disregard of the political, social and racial injustices that may flourish in its midst.

E. C. Rust

**The Imprisoned Splendour.** By Raynor C. Johnson. London: Hodder and Stoughton, 1953-1954. 424 pages. 25/.

The very title of this tome is highly suggestive: here an eminent scientist, now Master of Queen's College in Melbourne, Australia, explores the mysteries in science and its borderlands, psychology,

psychiatric research and mysticism. A saying from the oxyrhynchus Papyri, "Jesus, on Whom be peace, has said: Wonder at the things before you, for wonder is the beginning of knowledge" is the *leitmotif* of this beautifully written work. While the author has a deep appreciation and knowledge of science, he is nevertheless convinced that reason is far from competent to encompass all of reality and its mysteries.

He posits, therefore, with Tyrrell, Myers, *et al.*, various sorts of reality with ascending grades of significance. The highest level of mind is *buddhi*, the Sanskrit word for 'wisdom'. This is intuitive insight into the nature of things. Though fragmentary in its results, it is considered to be infallible. But since men are possessed of various degrees of *buddhi* distortion even here is inevitable. The author makes a distinction between *belief* and *knowledge*. The one is external, the other internal, inward. Man, in his anxieties and fears, wants to know that the universe is friendly. Can science help us here? Only in a partial way. The rise of the most recent science and the discovery of nuclear fission point beyond what science can do. What is needed is a new exploration of the inner world of man and God. Gerald Heard's summons in this direction is informing the author's mind at this point. He delves into the researches of men of science into hypnotism, telepathy, para-psychology, clairvoyance, the problems of pre- and retrocognition, Karma, transmigration and rebirth. A holistic philosophy of J. C. Smuts and insights from Plotinus, Tagore, Radakrishnan, Gurney, Sir Balfour, and Bergson direct the researches of our erudite and deeply probing author.

William A. Mueller

**Missionary Health Manual.** By Paul E. Adolph, M.D., M.Sc., F.A.C.S. Chicago: Moody Press, 1954. 140 pages.

Prepared by a former medical missionary to China, this helpful little book should be in the library of every foreign missionary. It would also be useful to rural pastors in remote regions not readily accessible to adequate medical care. Special attention is given to tropical diseases and to methods of sanitation and prevention of disease. First aid and maternity care are covered. Simple, direct, and practical, the book might well be the means of saving lives and preserving health for many.

H. C. Goerner

**Naught for Your Comfort.** By Trevor Huddleston. Garden City: Doubleday & Company, 1956. 253 pages. \$3.75.

There is nothing comforting about this book. There is only anguish, shame, rebuke, and stern prediction of certain disaster for the whites of South Africa if present policies of racial segregation are not soon remedied. The author is a white man, an Anglican

mission priest who for twelve years has served among the blacks of South Africa, championed their cause, and sought to better their situation from within. He now speaks out, boldly, impatiently, calling on the world to be his witness, seeking to bring moral and spiritual pressure to bear from the outside, if possible. His outspoken protests have ended his usefulness within the Union of South Africa, and he had been transferred to another field by his church. But he has delivered his soul.

The book is well written and quite revealing. It has spiritual values beyond its commentary on the race question.

H. C. Goerner

**Les Metamorphoses De La Cite De Dieu.** By Etienne Gilson. Publications Universitaires de Louvain and Librairie Philosophique J. Vrin de Paris, 1952. 291 pages. Fr. 110.00.

"What characterizes the events of which we are witnesses and what distinguishes them from all others which have preceded them since the dawn of history, is their global character as some one has said it, or, as one might say more exactly, their planetary character. There is no longer a purely local history. Nor is there a purely or exclusively national history whose events only interest a particular people, in the sense that it were its only cause or whose effects it only felt. The unity of the planet is already made" (p. 1)—with these words Gilson introduces his subject bearing on the eventful changes which the idea of the City of God has undergone in Christian history. Augustine's City of God is, of course, in the center of the author's interest. The great Church Father nowhere speaks of the cosmos as God's City as do the Stoics. The *Civitas Dei* of the Carthaginian is a society for rational creatures, inclusive of the Angels.

While Augustine was essentially a "theologian of history" his famous work spawned all subsequent philosophies of history. The Church is the City of God en route to its ultimate destiny, on pilgrimage, homeward bound. But how may the Church become an all-inclusive society of faith and grace? Surely, Gilson argues, not by force. "One does not impose love by force: Jesus Christ himself possessed it, and he desired that it be left to Caesar" (p. 72). Why not convert Caesar then and with him those outside the fold? That was tried, but it was a most unwholesome procedure. The Middle Ages, so often idealized by romanticizing historians, present the continuous struggle between *imperium* and *sacerdotium*. It is naive to think that the princes of this so-called Golden Age eagerly like lambs followed the Shepherd of Christendom, the Roman Pope. Roger Bacon in the 13th century tried to lean on the wisdom and science of the world in order to win the world to the faith of the Church. But suppose the world's wisdom becomes corrupt—as it persistently does—what then? That dilemma Roger Bacon openly faced and avowed and in season and out he indicted the faithful of

their failure in both faith and wisdom. In the end he found himself condemned in 1277 and imprisoned till near his death.

Bacon had appealed to the Pope for the Church's reform, but it was not forthcoming. Instead things went from bad to worse, despite the cry for a universal council and a reform of the Church in head and members. The Reformation came; new visions of God and his Kingdom enthralled as well as divided the minds of men. Europe is born in the throes of spiritual, moral, and political conflict. Savants and philosophers arise—Descartes, Newton, Leibnitz, Kant, Hegel—all of them dreaming of utopia, none of them having the deeper resources of mind and heart to realize their dreams. What is the final answer as our world-renowned Catholic lay philosopher envisages it? Reunion of all the separate Christian communions with the Church of Rome! For where reason divides, faith alone can unite" (p. 284).

But what of the spotted actuality of Roman Catholic life and faith? Read and ponder Hocedez, a Jesuit scholar's history of Catholic theology in the 19th century, and wonder! Father Dumery and Etienne Gilson stand adamantly against coercion in matters of faith, but the Syllabus of Errors and papal policy tragically endorse persecution of fellow-Christians in Spain and South America. We are not convinced. "By their fruits ye shall know them!", thus the Master of us all! The Lord did not *prey* upon his enemies, He *prayed* for them. And that makes all the difference in the world.

William A. Mueller

**How to Have Confidence and Power in Dealing with People.** By Les Giblin. Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1956. 164 pages. \$4.95.

This is a new and interesting book on human relations. The stated purpose of the author is to share with his readers what he has learned or discovered about how to get what you want from others. From this statement it would seem that the work is for selfish people. However, the writer insists that his methods are not selfish but are "means of giving the other fellow something he wants for something you want." The methods are not dreamed up but represent techniques that developed out of many years' work in his human relations clinic.

There are three ways of dealing with people to get what you want: (1) take it by force, (2) become a human relations beggar, (3) operate on a basis of fair exchange—give and take. The latter is the proposal of this book. The practical nature of the book is indicated by some of the titles of the six parts: Part I. Making Human Nature Work for You; Part II. How to Control the Actions and Attitudes of Others; Part V. How to Manage People Successfully; Part I. Your Human Relations Workbook. This section lays out



simple plans for putting into effect the things presented in other chapters.

The author insists that the methods and techniques presented here are not applied superficially as gimmicks but with an understanding of human nature. It boils down to this principle that we must learn to work with human nature rather than against it.

This book is very clearly and interestingly written and should be a real help to any reader who works with people and who seriously wants to improve his relationships with other people.

Joseph Stiles

**Der Hebraische Mensch.** Ludwig Kohler. Tübingen: J.C.B. Mohr, 1953. 181 pages. Dm 7.20.

This able little monograph by the noted Old Testament scholar provides a useful study of Hebrew man in all aspects of his existence. In its short compass, we are provided with a physical description of the Hebrew, which draws on archaeological and environmental evidence; with a discussion of circumcision, of the relation of sickness to sin, of illness and the state of the body in old age and in birth; and with an analysis of the Hebrew way of life, including its communal aspects and the issue of education. The two chapters entitled the "Spiritual Structure of the Hebrew" provide an interesting picture of the way the Hebrew thought—the Hebrew's tendency to be dominated by the herd, to rely on tradition, to show his feelings and to oscillate between excitement and depression; the Hebrew's relation to the natural, his sense of natural evil and the demonic. This is a book which fills a needed gap in Old Testament thought and we heartily commend it.

E. C. Rust

**Foundations of the Conciliar Theory** (Cambridge Studies in Medieval Life and Thought, New Series Vol. IV). By Brian Tierney. Cambridge: At the University Press, 1955. 280 pages. \$5.00.

This is an impressive study of a complex of important ideas (regarding the authority and government of the Church) which throws light on numerous related topics (medieval politics, history of doctrine, etc.) While not of general interest to our readers, the book is excellently conceived, rests on wide study of the sources, and is very provocative.

For a delightful change, the dust-jacket says something pertinent to the nature and content of the book: "One major problem which occupied thinkers in the later Middle Ages was the question of the internal structure of the Church and the proper interrelationship of its members. Dr. Tierney's book is an account of those canonistic theories of church government which contributed to the growth of the Conciliar Theory, and which were formulated between 1140 and 1378.

It is concerned particularly with the juristic development of the fundamental conciliar doctrine, (namely) the assertion that the Universal Church was superior to the Church of Rome, with a consequent denial of the Pope's supreme authority."

The book could well be read as a companion (and in some sense sequel) to Walter Ullmann's, *The Growth of Papal Government in the Middle Ages* (London, 1955).

T. D. Price

**Christian Life and the Unconscious.** By Ernest White. New York: Harper, 1954. 190 pages. \$3.00.

Not since J. G. McKenzie write *Psychology, Psychotherapy and Evangelicalism* have we had a book that takes the evangelical Christian witness as seriously as does this one in attempting to relate psychotherapy and the Christian evangel. A practicing psychiatrist who has personally encountered the good news of the Gospel of Jesus Christ records his insights into the needs of the church and its membership for a deeper understanding of the more subtle and unconscious forces at work in Christian experience. Much that has been written, for instance, upon the subject of the psychology of preaching has been oriented toward a purely rationalistic psychology which no longer holds sway in modern personality theory.

White discusses such experiences as the new birth, conversion, baptism, sanctification, personal guidance, prayer, sin, evil, guilt, spiritual conflict, and the concept of God. Nor does he simply come up with a "psychologism" but frankly asserts for instance, psychology does not have a final answer to the problem of guilt. It can not break the power of bondage to sin. A personal experience of the forgiveness of God can, he says.

On the other hand, White does not just repeat the shibboleths to make religious people say: "Well, we have been knowing this all along." He uses the resources of his own profession to probe the depths of our own easy ways of avoiding the insights that would keep us from mental health and wholeness of response to the revelation of God.

White has given us a book of devotional quality and remarkable theological and psychological balance.

Wayne E. Oates

**New England Saints.** By Austin Warren. Ann Arbor: University of Michigan Press, 1956. 192 pages. \$3.75.

Under a misleading title, Warren has assembled random essays on the religious (very broadly conceived) views of New England *litterateurs*. Scant attention (two centuries receive only about twenty pages) is given to "Orthodox Christianity," except in its

aberrant and negative forms. Warren, professor of English at the University of Michigan, is most interested in New England eccentrics, non-conformists, and "characters" whose literature forms a sophisticated canon of heterogeneous philosophies: Neo-Platonist, Transcendentalist, Swedenborgian, Humanist, Buddhist, and Socialist. However, he is brilliant in this "literary hagiography" which includes Alcott, Emerson, Henry James, Sr., C. E. Norton, Babbitt, and Wheelwright.

His essay ("Metaphor among the Methodists") on Edward Taylor, the archetype of Melville's "Father Mapple," seems grotesquely out of place among essays on the saints of New England prose and poetry. As literature (and literary criticism) this book rates highly, and one can profit from it. As religion, however, it rates poorly, being eclectic, syncretistic, and unconvincing. It represents New England saints neither at their best nor at their worst.

Hugh Wamble

**Die Symbolischen Handlungen Der Propheten.** By G. Fohrer, Zurich: Zwingli-Verlag, 1953. 107 pages. Swiss Fr. \$12.00.

This valuable monograph is an authoritative investigation of the symbolic acts of the prophets. Dr. Fohrer uses the religious background of the ancient near east, drawing upon the presence of magic and of symbolic acts in the other religions and seeking for parallels. Often these parallels are overdrawn, but the careful examination of the individual symbolic acts of the prophets is rewarding. Our author further investigates the issue of the historical actuality of the prophetic symbols and whether, when performing them, the prophet was fully conscious of their significance. He concludes that the historical actuality must be affirmed and that the prophet knew what he was doing. Dr. Fohrer deals with the relation of the prophetic words to be symbolic acts and with the significance of the latter in the relation of the prophet to tradition.

E. C. Rust

**Psychiatry and the Bible.** By Carroll Wise. New York: Harper, 1956. 169 pages. \$3.00.

Professor Carroll Wise has reached into his rich store of experience in intensive counseling with unhappy people and also has drawn upon the first hand reading of the Bible for a mature book on the problems of people. He has written directly to the layman; however, the preacher will find the book a seed bed of sermonic ideas. He will not find canned outlines, but he will find deep-going ideas. The lay person will find this stimulating reading, but he will not find it the soporific platitudes that usually are handed to lay people on the mistaken assumption that lay people will not respond to a difficult idea, a deep insight, a clear challenge of their best intelligence.

Wise lays hold of the biblical concept of the wholeness or totality of man as it is articulated throughout the Scriptures. He correlates this with the contemporary psychological emphasis upon the unity and totality of man. He follows a comparative, correlative method of dealing likewise with the problems of fear and faith, guilt and forgiveness, love and hate in relation to health, and the healing character of the Christian fellowship. However, he does not seem to have any clear idea as to the unique differences between the Christian revelation as set forth in the Bible and the naturalistic and finite assumptions about human life implicit in the psychiatric orientations. For instance, the prophetic conception of idolatry and the Apostolic conception of resurrection, as well as the Synoptic conception of the Kingdom of God, are three rather focal Biblical concepts which apparently, according to Wise, are not related to psychology and medicine. At least he does not discuss them.

Furthermore, Wise's approach does not explicitly get at the emotional frames of reference from which the person seeking help from the Bible tends to approach the Bible as a whole. Biblical authoritarianism is a mind-set which even those who reject the Bible possess: they reject the Bible on the basis of an imputed authoritarianism of the Scripture which they have rejected.

Although I find myself in basic disagreement with Wise for what he does not have in his point of view, at the same time this is a provocative helpful book by a faithful and wise counselor.

Wayne E. Oates

**Some Observations on American Education.** By Robert M. Hutchins. London: Cambridge University Press, 1956. 112 pages. \$2.75.

This brief book contains seven lectures given by Mr. Hutchins at various universities in England. It is an attempt to interpret to English hearers education as it is found in America.

Although Mr. Hutchins finds many things good to say about education in America, he has many well publicized complaints which he airs here again for his British audience. He is pleased that America seeks to provide for everybody in its educational system, but is bitterly critical of the attitude that students should be merely accommodated rather than educated in the process. He is critical of the emphasis upon practical and vocational training, of the great stress upon the importance of degrees, of the lack of purpose for higher education as indicated in the identification of higher education with football and fun with its resultant attraction to students, favorable publicity and gifts. He charges that the university in America is no longer "a community of scholars, but an enormous, agglomerate service station".

Allen W. Graves



**Should Christians Drink? An Objective Inquiry.** By Everett Tilson. New York: Abingdon Press, 1957. 128 pages. \$2.00.

It is refreshing to see a professor of Biblical Theology at one of our major university divinity schools (Vanderbilt) asking questions about the serious problem of the Christian attitude toward the sale and use of alcoholic beverages. He uses authoritative, primary sources from Biblical, historical, theological, ethical and pastoral literature and experience to give the reader a balanced perspective of his responsibility toward drinking.

The professional "dry" who makes his living quoting Scripture out of context will find little comfort in the frank, accurate, and scholarly Biblical studies of Tilson. The deacon, lay leader, or minister who is seeking to justify himself for that early morning drink that makes it possible to face the day will find no place to hide, either.

But the mature Christian, seeking for a clear and plain interpretation of the "whole counsel of God" on the question as to why he should not drink, will find it in this book.

Wayne E. Oates

**Puritanism in Old and New England.** By Alan Simpson. Chicago: The University of Chicago Press, 1955. 124 pages. \$3.00.

Six lectures given under the Charles R. Walgreen Foundation at the University of Chicago in 1954 have been gathered into a delightful small volume on Puritanism. The work represents an effort at sketching the impact of Puritanism on English and American institutions of the seventeenth century and at appraising the Puritan tradition in the light of three centuries. The author identifies the conversion experience as the central feature of the original Puritanism, which was further characterized by the sense that God was using Puritans to revolutionize human history. His treatment of the experiment of Roger Williams in Rhode Island is illuminating, though he makes more of William's disappointments than of this accomplishments. Insight and wit mark this excellently written book.

W. L. Lumpkin

**Producing the Play and New Scene Technician's Handbook.** By John Gassner and Philip Barber. New York: The Dryden Press. Revised Edition, 1953. 915 pages.

In reply to many requests from church drama groups and from student-teacher combinations in other fields who are giving as much attention as possible to religious plays, here is a volume that merits a place of importance on any list of materials for church libraries. Since most religious-arts groups have to go to the secular writers for basic textbooks, the two-books-in-one by Gassner and Barber give adequate and equal attention "to the soul and the matter, the mind and the hands, of play production" for church groups as well as others. In fact, the contents ought to be mastered perhaps more by

religious groups, since "only the best is good enough for the Lord." And that best should always include the aesthetic and the practical, since it is of a dual nature: art and religion.

The value of this work lies first in its completeness, rather than in its exhaustiveness. It includes a kind of symposium set-up in that Mr. Gassner secured articles from many specialists on such topics as The Play in Production, The Theatre and Its Elements, The Actor in the Theatre, Theatre Organization, The Director at Work, and The Theatre in Production. Also he has persuaded others to write from their own professional experience on Special Procedures in Production, Simplified Staging and the Arena Theatre, and Producing in the Non-Commercial Theatres. Of course, in religious channels, the content and the techniques will need transferring by the reader-church-producer into the needs and provisions of his local situation. However, if he will make sure that his Christian colleagues are as well prepared as possible in the *acquaintanceship* and in the *mastery* and in the *thoroughness* of the authors' presentation, he will not need to worry quite so much about the quality of drama-in-the-church as do those enthusiasts who seem content to work in a medium for which they lack knowledge and training! If you are a pastor, insist that your group secure a copy of this book and study it before that Christmas play or that Easter pageant is even selected!

Charles A. McGlon

**William Ellery Channing.** By David P. Edgell. Boston: Beacon Press, 1955. 264 pages. \$4.00.

William E. Channing was one of the best-known Americans of the first half of the nineteenth century, though he is scarcely remembered by the present generation as an important figure. As part of a reviving interest in the man, the author here attempts a fresh "intellectual portrait," rather than a biography. He concludes, on the basis of an extraordinarily thorough study of the thought of the Boston liberal preacher, that Channing reflected the intellectual cross-currents of his time and imparted some valuable part of his synthesis to our national tradition. A skillfully drawn portrait of a complex subject.

W. L. Lumpkin

**Thomas Campbell: Man of the Book.** By Lester G. McAllister. St. Louis: The Bethany Press, 1954, 294 pages. \$3.00.

It is entirely fitting that the first adequate biography of Thomas Campbell should have appeared during the centennial year of Campbell's death. This fascinating biography is particularly valuable in its tracing of the continuing influence of the elder Campbell upon the Disciples Movement during the latter years of his life. Thomas Campbell's emphasis on the union of Christians and his differences with the Redstone Baptist Association are very clearly delineated.

W. L. Lumpkin

**Parish Practice.** By Paul J. Hoh. Philadelphia: Muhlenberg Press, 1956. 258 pages. \$3.75.

This is the revised edition of a helpful manual of church administration. It is written and revised by experienced pastors in the United Lutheran Church.

Its detailed suggestions deal largely with the organizations and procedures of the Lutheran Church although many general principles of administrative practice will be of interest and benefit to those in other churches.

Allen W. Graves

**Teach With Success.** By Guy P. Leavitt. Cincinnati: The Standard Publishing Foundation, 1956. 160 pages.

Here is a delightful book on teaching. It is simple and highly readable. The matters discussed are very practical. The different parts of a lesson plan are clearly presented. However, the most valuable part of the book, in my judgment, is the section on evaluation. This is desperately needed by our teachers. The suggestions given would certainly help the teacher improve his teaching. The Christian teacher will find a wealth of information and practical help in this book.

Findley B. Edge

**The Ethics of Rhetoric.** By Richard M. Weaver. Chicago: Henry Regnery Co., 1953. 234 pages. \$3.50.

In some respects, this appears to be a peculiar book; however, in its development it does not prove to be unusually odd—or original in its contribution. From earliest times men have been concerned about the way their fellowmen reason, about the personal bases upon which they act—and “throughout it all” particularly about the methods of communication which they use to bring about their purposes or ends. They have continued, in some cases at least, to look for “the good man speaking well.” And the present author takes something of this task when he claims that rhetoric is a system of idea rather than of artifice: that “at its truest (it) seeks to perfect men by showing them better versions of themselves, (and by showing them) links in that chain extending toward the ideal, which only the intellect can apprehend and only the soul have affection for.” The author develops his theses by relating the contents of Plato’s *Phaedrus* to such “modern materials” as the arguments found in the writings and speeches of Milton, Edmund Burke, Abraham Lincoln, and William Jennings Bryan during the Scopes Trial. Therein he finds a sequential relationship between dialectic, rhetoric, and ethics (particularly as the latter is related to conduct, to the ideal, and to truth—of which there are different kinds). Continuing his study through nine essays, he employs a curious slant at times upon both his Greek and English subjects; but he presents his work in such a stimulating

manner that reading it should give rise to careful thinking on the part of devotees of rhetoric (and grammar), philosophy, politics, sociology, and religion.

Charles A. McGlon

**John Dewey's Thought and Its Implications for Christian Education.** By M. G. Gutzke. New York: King's Crown Press, 1956. 270 pages. \$4.00.

The concern of the author is to seek to prove that the use of critical intelligence is not inconsistent with and may be used for the propagation of the Christian message. This thesis is labourously pursued throughout the book. Yet, one wonders to what end? The writer, obviously skilled in philosophical thinking, goes through a vast maze of philosophical material to come up with conclusions of limited value.

Findley B. Edge

**Ethical Aspects of Tragedy.** By Laura Jepsen. Gainesville: University of Florida Press, 1953. ix, 130 pages. \$3.75.

Rather belatedly distributed, this is a scholarly effort to tie ethics, philosophy, religion, and certain aspects of sociology to the literature of tragedy in real and imagined existence. For the pastor-preacher who wants to "dig a little deeper" into human nature, it ought to make fascinating reading, for Miss Jepsen assumes that the essence of tragedy in literature (and in life) is not to be found in aesthetic form but "in the inner relation of the protagonist to the circumstances and events which enmesh him. From this it follows (human nature being what it is) that certain predicaments, attitudes, and choices must be universal in those works of art which we and the ancients have called tragic." On that assumption, she considers in detail the plots (and their implications) in Aeschylus, Sophocles, Euripides, Seneca, and Shakespeare. In so doing, she leads the reader to review thoroughly his knowledge of these giants of dramatic literature; but, more particularly, deducing all her theories from the idea of *ethos*, she presents most challenging discussions of dramatic treatments based primarily on poetic justice, poetic irony, pathos, romantic irony, and stoicism. In so doing, she touches at least indirectly upon their relationships with the Christian doctrines of God, Christ, sin, and man's free will. Thus, in one who follows her theses carefully (underscoring certain ideas and concepts and vigorously refuting others), there ought to develop not only new insights but new avenues to fruitful sermons.

Charles A. McGlon

**The Use of Music in Christian Education.** By Vivian Sharp Morsch. Philadelphia: The Westminster Press, 1956. 171 pages.

This is a helpful book in an area where more research and writing has been needed. It discusses music in worship, how to teach hymns, and the use of instruments and recordings.



Other chapters present the church music program, choirs and choir director, use of the voice in singing and choral speech, and choir repertoire with a list of suitable anthems for children, youth and adult choirs.

The book is recommended as a handbook for music directors, music committees, and all those leaders in the church educational program responsible for planning worship periods.

Allen W. Graves

**Taught By the Master.** By Clarence W. Cranford. Nashville: Broadman Press, 1956. Pages, 122. \$2.00.

The author of this little volume is the popular pastor of the Calvary Baptist Church, Washington, D.C. The purpose of the book is inspirational and it is written for the lay Sunday school teacher. This is not a book about principles and methods of teaching. Rather, the writer seeks to lead the reader to confront the Master, who he was, what he did, and what he taught. After all, it is in and through such an encounter that the Christian teacher comes to find the Christian faith he is to share.

Findley B. Edge

**Concise Dictionary of American Grammar and Usage.** By R. C. Whitford and J. R. Foster. Editors. New York: Philosophical Library, 1955. \$4.50.

This book is just what the title implies its contents to be: an alphabetized guide-list of words of the English language that may cause a speaker or writer trouble "because they are commonly mis-used, or because they have several meanings, or because they are new, or because they are used on different levels of culture." More than this, the editors discuss, in the same alphabetized listing, certain elements and principles of grammar, composition, and the like which might vex the young writer—or the fastidious one. Thus, they seek to be of service by combining "the features of a practical word-book with those of a practical guide to the proper putting together of words in the forms of written and oral discourse. In so doing, they contribute an interesting volume to be placed on one's reference shelf for ready access "in time of trouble" during composition.

Charles A. McGlon

**Principles of Management.** By George R. Terry. Richard D. Irwin, Inc.: Homewood, Illinois, 1956. 730 pages.

This is a textbook for a basic management course, dealing primarily with industry. After a discussion of some of the basic concepts of management, it discusses in detail the fundamental functions of planning, organizing, actuating, and controlling. Many of the principles discussed in this book are applicable to the basic problems of church administration.

Allen W. Graves

**More Plays and Pageants for Many Occasions.** By Ernest K. Emurian. Boston: W. A. Wilde Company, 1954. 215 pages. \$2.50.

Making an effort to combine music and drama to secure the values of worship in local churches, Mr. Emurian has written ten non-royalty plays and pageants for general use by relatively inexperienced groups. Taking a well-known song as the basis for each program, he has dramatized the circumstances which led to the composition of the number, allowing opportunity for its presentation usually as the climax of the story. Thus, with simplicity and with material that does not require elaborate production, he provides programs "with meat" that are not only different from the usual fare but also call attention to many forgotten incidents in Church history and in the lives of Christians wanting to express their love for God in unusual ways.

Charles A. McGlon

**Group Work and Community Organization.** By National Conference of Social Work. New York: Columbia University Press, 1955.

This book is a collection of papers presented at the annual forum of the National Conference of Social Work. Although it is written from the viewpoint of the social worker and not the religious worker, it touches frequently upon the problems of mutual interest.

The first five papers deal with community welfare planning. Four of these deal with the redevelopment of blighted areas in the larger cities. The final paper deals with the citizen's role in community planning for services to migrants. Pastors and mission workers interested in the serious problems of the cities could read this book with great profit.

The second half of the book deals with social group work. Although many of our church activities would fall in this category, the material here deals largely with non-church related projects. Greater concern on the part of the churches for the problems presented here would help to supply answers where many of these papers present only diagnoses and the problems.

Allen W. Graves

**A Theological German Vocabulary.** By Walter M. Mosse. New York: Macmillan Company, 1955. 148 pages. \$2.50.

This is a valuable handbook for every student of theological German. It covers the wide range of word usage in Luther's German Bible, and perhaps this is its real limitation, for it omits many words, in consequence, which have entered into the German theological vocabulary through contemporary philosophical and scientific thought. Its compiler is tutor in German at the Princeton Seminary, and he is to be commended for this useful practical help to theological students.

E. C. Rust

**The Doukhobors of British Columbia.** By Harry B. Hawthorn (Ed.). Vancouver: The Univ. of British Columbia and J. M. Dent & Sons, Ltd., 1955. 288 pages. \$5.00.

Based on the report of the Doukhobor Research Committee named by the Government of British Columbia in 1952, this work concerns one of the strangest of religious sects in the new world. The Doukhobors began to come to Canada at the end of the last century. Beginning as a spiritualistic movement of dissident peasants in Russia, the Doukhobors of the 18 century protested against the Orthodox Church and governmental authority. Today their protest against government continues to a disturbing degree. This book represents one of the most exhaustive studies of its kind ever undertaken.

W. L. Lumpkin

**A History of the Church in England.** By John R. H. Moorman. New York: Morehouse-Gorman Co., 1954. 460 pages. \$6.00.

The principal of Chichester Theological College has written the most comprehensive and useful history of the Church in England of modern times. One serious criticism, however, must be levelled at the work: With the period of the seventeenth century it becomes a history of the Church of England rather than of the Church in England. Non-conformity receives the barest mention. Four brief sentences describe the rise of the Baptists who, so far as this history is concerned, are immediately forgotten. The Wesleyan movement receives fuller attention only so long as it operates within the Church of England. Therefore this history should not be studied apart from a work like Payne, *The Free Church Tradition in the Life of England*.

W. L. Lumpkin

**Great Christian Plays.** By Theodore M. Switz and Robert A. Johnston, Editors. Greenwich, Connecticut: The Seabury Press, 1956. xii, 306 pages. \$7.50.

Much the worst part of the problem in using the arts to communicate the teachings of Christ and the message of His Church lies in the dearth of available, acceptable materials. To help alleviate this situation in the realm of dramatic art and choral speaking, Switz and Johnston have brought into one volume five historically "tried and true" church plays: *The Brome* "Abraham and Isaac," *The York* "Resurrection," *The Digby* "Conversion of Paul," and the morality plays "Totentanz" and "Everyman," together with choral speaking arrangements on "The Four Apostles," "The Royal Pathway," "The Suffering of . . . Mary," and "Christ Our Saviour." Furthermore, the editors have included detailed discussions of the problems of presentation that ought to make their materials usable even in churches with beginning groups in both arts. Designed for pre-

sentation principally in liturgical services of worship, their plays and readings ought nevertheless to be considered (with adjustments) by evangelical groups also.

Charles A. McGlon

**Hymns and the Faith.** By Erik Routley. Greenwich, Conn.: Seabury Press, 1956. 311 pages. \$6.00.

Erik Routley is one of England's leading hymnologists and the author of several studies of hymns, hymnody, and music. A graduate of Oxford University and a minister of the Congregational Church, he serves as lecturer, tutor, librarian, organist, and chaplain at Oxford, and has been visiting lecturer at the Royal School of Church Music for the past six years.

This is an American edition of his latest work first published in London in 1955 by John Murray. Basically it is a study of forty-nine hymns found by Dr. Routley to be the most popular in English Protestantism. (The method and results of his surveys are set forth in an earlier work, *Humans and Human Life*, New York: Philosophical Library, 1953. \$6.00). It is quite significant that thirty of these hymns are to be found in the *Baptist Hymnal* (1956).

What recommends this book to the preacher is the fact that it is not just another study of hymnic origins and history, but rather a lucid discussion of the content and meaning of such hymns as "Holy, Holy, Holy! Lord God Almighty," "Nearer, my God to Thee," "When I Survey the Wondrous Cross," "All Hail the Power of Jesus' Name," and "Just as I Am, Without One Plea."

Pastors and other leaders of public worship are in constant need of help to lead their congregations to understand the thought underlying the words they take upon their lips in song. The familiar hymns are in greatest danger of becoming meaningless repetitions. Here is a fresh, relevant approach to these hymns with chief emphasis on what each says, with elucidation of occasional obscurities, and with copious references to scripture and Christian teaching.

It admirably achieves its purpose of throwing "light on our traditional Christian beliefs as they are adorned by traditional Christian songs" and as such furnishes an abundance of quotable material as well as a rich source of sermon illustration.

Hugh T. McElrath

**The Television-Radio Audience and Religion.** By Everett C. Parker, David W. Barry, and Dallas W. Smythe. New York: Harper and Brothers, 1955. 464 pages. \$6.00.

Already accepted, from the preliminary report as "the most authoritative body of research information available" regarding religious broadcasting, this is also the most important book to be published for the American public thus far about the significance of using mass media for religious purposes. It has been read by almost everyone "on the inside" of radio and television; the ones



who really ought to digest its pages carefully are those churchmen who, still feeling that the electronic media have no value for religion, either ignore or belittle their use.

The rather heavy volume is the report of an extensive-intensive study of the listening-viewing habits of a major, "typically cross-sectioned" American city: New Haven, Connecticut. Supervised by the Yale Divinity School for the National Council of Churches, interviewers "contacted in depth" a five percent sample of the city's entire population. The nature of the information secured, and the interpretative use made of it in the report of the research specialists, are revealed in a run-down of the contents page of the book: Part I, Metropolitan New Haven, Its People and Its Religious Practices: The Social History of New Haven, The People of Metropolitan New Haven, The Protestant Churches of New Haven, and The "Unchurched;" Part II, The Religious Broadcasters, Their Views and Actions: What the Protestant Clergy Think About Television and Radio, and Content Analysis of Selected Religious Programs; Part III, The Television-Radio Audience in Metropolitan New Haven: The Concepts of Media and Audiences, Television and Radio Set Ownership, Television and Radio Programs: Availability and Audience, The Audience for Religious Broadcasting, and The Audiences for Specific Religious Programs; Part IV, Depth Studies of Individuals: Procedure in the Depth Studies, People: Their Interests and Preoccupations, People: Personality Types and the Use of Religious Programs, Personality Traits in the Sheen Audience, Personality Traits in the Audience for Protestant Programs, Personality Traits of Nonusers of Religious Programs, and Significance of Depth Interviews for Protestant Radio and Television Policy; and, Part V, A Strategy for Religious Broadcasting: The Background for Policy Formation, and A Strategy for Religious Broadcasting: The Background for Policy Formation, and A Strategy for Religious Broadcasting; Appendices; and, Index.

Some of the findings from this exhaustive study, and the consequent recommendations, deserve serious, page-by-page reading by evangelical Christian leaders. "Television is a potential threat to religion; it cannot be ignored; it must be used." This use must not be left to ambitious, ill-advised, ill-equipped individuals. Nor must the use be left to the leaders of non-evangelical, liturgical groups who, incidentally, are shown to be far-and-away ahead of other groups in using radio-television to secure their own ends. "Top leaders of Protestant churches must turn their attention to developing a policy for radio-TV programming." To do so, they must first put away their superficial acquaintanceship with the media, and steep themselves thoroughly in the potentialities for including them in nationwide, worldwide mission programs. To the latter ends, the contents of this volume serve as "eye-openers," and the conclusions of the specialists should serve as intelligent, blueprints for a procedure "to do something about."

Charles A. McGlon

**Saints for Our Times.** By Theodore Maynard. Garden City, N. Y.: Image Books. 304 pages. \$.85.

Theodore Maynard is one of the most skillful of Roman Catholic historians. His eighteen brief biographies of Catholic saints are intended for popular reading and are presented in appealing style. The non-Catholic, however, will be repelled by his unhistorical treatment of much material involving the saints. Canonization scarcely authenticates miracle and myth, whatever the associations of the three in the Roman Catholic mind.

W. L. Lumpkin

**The Episcopal Church Since 1900.** By George E. DeMille. New York: Morehouse-Gorman Co., 1955. 214 pages.

To attempt to write recent history is both a risky and a difficult task. Canon DeMille of Albany and Duanesburg, N. Y., has boldly attempted to write the story of the Episcopal Church of the first half of the twentieth century, and he has succeeded in presenting a bright, comprehensive picture of the Church in these years. Any denomination would find such an honest and diligent examination of its recent past profitable to self-evaluation and future-planning.

The author's conclusions are of genuine interest to Students of American Christianity. He says that his Church is growing at a faster rate than the nation. The character of the Church is changing with the conversion of many Americans of non-English background, with an enlarging missionary program and more centralized general organization, and with a growing intellectual maturity (exemplified in theological education.) The author, himself a High-churchman, refuses to provide an answer to the question: Has the High Church or the Low Church party been dominant during this half century? He is quite clear, however, on the present division of the Church into Anglo-Catholic and Protestant parties.

W. L. Lumpkin

**The Confessions of St. Augustine.** By J. C. Pilkington (Translator). Cleveland: Fine Editions Press. 324 pages.

A small but essential volume—"the effusions of a great soul"—which should be found in every minister's library, this edition is as attractive as it is useful.

W. L. Lumpkin

**Dynamics of Art.** By Andrew Paul Ushenko, with a Foreword by Stephen C. Pepper. Bloomington: Indiana University Press, 1953. xiii, 257 pages. \$3.75.

If everyone who ever tried to present a worship service comprised principally of poorly reproduced art masterpieces had taken the time to "wade through" Mr. Ushenko's book, either the program-director "wouldn't have done it," or he would "have done it in a

different way!" Something would have happened to his appreciation—and thus to his manner of presentation—not only of the masterpiece but of ALL art. In his foreword, Mr. Pepper (no mean critic of artistic endeavor in his own right) calls this book "the most searching analysis of the nature of the work of art that, so far as I know, has yet appeared." And, to that superlative statement, this reviewer adds "Amen; you have merely oversimplified your evaluation!"

But religious leaders are interested in art as regards more than masterpieces on canvas: they are engaged in life-careers of artistic expression, whether consciously or sub-consciously so. Particularly is this true in the art of communication, of preaching, of self-expression through the visible and the audible codes. For them, therefore, there is stimulation as well as challenge in the author's early statement that "a study of the general principles of dynamics in art inevitably leads into philosophy." Then their interest begins to broaden when he asserts that "digressions into philosophy are to be expected in aesthetics, but the emphasis on logic and epistemology to be found in this book may be questioned." As if enough scope is not staked out by that time, he soon adds, "Philosophers with a positivist leaning may approve of logic and epistemology but are sure to object to my excursions into metaphysics . . . Nevertheless, I believe that disregard for metaphysics would reduce the plausibility of the theory of dynamics in art . . . (using "dynamics" to designate its basic dictionary meaning of the theory of a field of forces, and recognizing that a general study of forces in the field of aesthetic experience is a prerequisite for the more specialized inquiry into the peculiarities of dynamics that distinguish on art from another." By this time, the reader is ready for specific references to more commonly argued problems, such as the relation of art and nature (is the "artistic" preacher or speaker the one who merely "does what comes naturally").

Charles A. McGlon

**The Kingdom of God Restored.** By Carter E. Grant. Salt Lake City: Deseret Book Company, 1955. 602 pages.

This most-recent story of the Latter-Day Saints begins (in the title and the first three chapters) with a curious emphasis on restorationism, an emphasis, however, which was quite typical of the early American frontier. The author's apology for the entire movement, indeed, is based upon the "general apostasy from Christ's established church" which occurred during the Middle Ages." But exactly what is being restored in "the modern restoration program" is not clearly stated, though that is supposedly worked out in the remainder of the book. The work is chiefly valuable as a chronicle of events connected with the westward trek of the Mormons and modern developments in the Church of the Latter-Day Saints. There is much incidental and superfluous material incorporated in the work.

W. L. Lumpkin

**Theobald, Archbishop of Canterbury.** By Avrom Saltman. New York: John de Graff, Inc., 1956.

A scholarly work on the twelfth century Archbishop of Canterbury, Theobald. Part II contains over 300 documents from the career of the famous Archbishop.

W. L. Lumpkin

**The King of Beaver Island.** By Charles K. Backus. Los Angeles: Westernlore Press, 1955. 43 pages. \$3.50.

Much of the genius of Mormonism is revealed in the career of the seceder, Jesse Strang, who wore a kingly crown in Wisconsin around 1850. The material in this book first appeared in 1882 and is definitely a part of America's religious history.

W. L. Lumpkin

**Chaos of Cults.** By J. K. Van Baalen. Grand Rapids: Eerdmans Publishing Company. 409 pages. \$3.95.

This is a revised and enlarged edition of a very helpful book on thirteen of the cults that are actively promoting their religious view point in America today.

By quotations from the leading proponents of the various cults, the author is able to show their true doctrinal positions and indicate their deviation from orthodox Christianity.

Allen W. Graves

**Basic Voice Training for Speech.** By Elise Hahn, Charles W. Lomas, Donald E. Hargis, and Daniel Vandraegen. New York: McGraw-Hill Book Co., 1952. ix, 253 pages. \$4.00.

Emphasizing the scientific basis and character of training and using the voice, four recognized leaders in speech education produced this textbook for people in and outside the classroom who want to improve their vocal effectiveness. They present in simplified form enough information about the physiological mechanism and the physics of sound to help even a beginner understand "what it is all about." Nor can an experienced speaker hope to do an easy, mature, effective job of communication with less knowledge of himself and his speaking environment than the authors include. To secure this ease, maturity, and effectiveness that everyone wants (or could use), the writers recommend that the speaker analyze himself (from hearing several recordings of himself) and his speech habits, apply the knowledge of the vocal mechanism to the analysis, then set up a program of purposeful drill to eliminate weaknesses and establish strengths. Though perhaps no voice was ever completely rehabilitated or brought to its maximum productivity only by use of a textbook, the serious voice-student ought to find this scientific volume very stimulating to read and very helpful to follow in practice.

Charles A. McGlon



**How to Plan and Conduct Workshops and Conferences.** By Richard Beckhard. New York: Association Press, 1956. 64 pages. \$1.00.

Since a great portion of the time of the average Christian leader will be spent attending meetings of committees and conferences any help in making such meetings more effective and fruitful should be welcome. Certainly all those responsible for planning workshops and conferences will welcome this brief book which discusses in six chapters initial planning, fact-finding and evaluation, program development, conference preparation, planning the conference operations, reporting and follow-up action. If you are a member of a program committee, then read this book.

Allen W. Graves

**Your Voice and Speech.** By Letitia Raubicheck. New York: Prentice-Hall, Inc., Third Edition, 1953. xvi, 376 pages. \$3.25.

Here is a traditionally set up volume of speech content and principles for the pastor who is looking for material to recommend to young people in his congregation who need help with voice and personality problems. Underlining speech is communication, as social adjustment, and as personality development, Dr. Raubicheck (long an accepted leader in her field) enhances her contribution by recognizing three major regional patterns of the English language in America, and by giving phonetics and intonation particular attention in her section on "freeing and controlling the instrument" of voice. Therefore, just to read aloud the exercises suggested throughout the book should make the teenager in your family more confidently aware of himself in the total speech situation; it should also make you, an experienced speaker, better informed of techniques that could enrich your "listenability."

Charles A. McGlon

**The King James Version Defended.** By Dr. Edward F. Hills. Des Moines: The Christian Research Press, Iowa, 1956.

The author has some points in his favor: there can be no improvement over the English of The King James Version; people know it, love it, and are reluctant to part with it. No one denies these facts; they have been acknowledged times without number.

But measured by what the Hebrew and Greek actually say, in the light of our growing resources for interpreting these languages, The King James Version is now perhaps the poorest translation we have. Scholars will continue to make good use of all new insights into the Greek and Hebrew, to give us more accurate translations of God's message to men. And millions and millions of people, not blindly enslaved to the traditions, of men, will increasingly make good use of the better translations.

W. W. Adams

**Documents on Christian Unity.** By G.K.A. Bell (Ed.) London: Oxford University Press, 1955. 271 pages. \$2.60.

Documents of the Ecumenical Movement since 1920 have been published in three volumes. The third series, covering the period 1930-48, is presently available, but the first two series are out of print. The Bishop of Chichester has selected the more prominent documents from the first two series (1920-30) for inclusion in the present volume. Of particular interest are some nine documents from the 1920's illustrative of communications between the Church of England and the Free Churches of Great Britain.

W. L. Lumpkin

**Bede, A History of the English Church and People.** By Leo Sherley-Price, translator. Baltimore: Penguin Books Ltd., 1955. 341 pages. \$.85.

Mr. Sherley-Price has succeeded in his effort to give a more accurate and readable version than previously available of the classic history of the Venerable Bede, "the father of English historians." The translator's introduction is also of particular value.

W. L. Lumpkin

**Book of Mormon Commentary.** By Eldin Ricks. Salt Lake City: Deseret News Press, 1953. \$2.00.

Text and explanatory notes on the opening division of the Book of Mormon, a purely fanciful account of the supposed migration to America in the sixth century of a little Hebrew colony.

W. L. Lumpkin

**Improve Your Speech.** By Dorothy Mulgrave. Published by the Author. 1953. \$1.00.

This work is composed of three pocket guides to speech practice that one might use to prepare for an examination—or severe test—in oral English. It is especially helpful in its materials on "correcting a lisp," and in "correcting common errors" in the production of individual sounds such as t, d, n, and l.

Charles A. McGlon

## CORRECTIONS FROM JANUARY 1957 ISSUE

**Modern Science and Christian Beliefs.** By Arthur F. Smethurst. London: James Nisbet & Co., Ltd., 1955. 300 pages. 21s. Also New York: Abingdon Press, 1955. 300 pages. \$4.00 (see advertisement this issue).

**Eternal Hope.** By Emil Brunner. London: Lutterworth Press, 1954. 232 pages. 18s. Also Philadelphia: Westminster Press, 1954. 232 pages. \$3.50.

## BOOKS RECEIVED

**Listening and Speaking: A Guide to Effective Oral Communication.** By Ralph G. Nichols and Thomas R. Lewis. Dubuque, Iowa: Wm. C. Brown Co., 1954. xi, 250 pages. \$2.75.

**Tribute to Jesus: (Poetic) Songs of Faith and Devotion.** By Edgar Daniel Kramer. Philadelphia: The Christian Education Press, 1955. viii, 56 pages. \$1.50.

**The Last Laborer, or Understand Him Before He is Gone, a Simple Religious Play.** By Socrates M. Mackitar. Boston: The Christopher Publishing House, 1955. 114 pages. \$2.00.

**How to Become a Successful Speaker.** By Harold P. Zelko. New London, Connecticut: National Foreman's Institute, 1950. xi, 160 pages. \$2.50.

**Laugh-A-While Skits and Stunts No. 2.** By Vernon Howard. Grand Rapids, Michigan: Zondervan Publishing House, 1956. 31 pages. 50¢.

**Short Skits and Games for Women's Groups.** By Carolyn Howard. Grand Rapids, Michigan: Zondervan Publishing House, 1956. 61 pages. \$1.00.

**The Window's Son, A Religious Novel.** By Albert E. Potts. Boston: The Christopher Publishing House, 1956. 387 pages. \$4.50.

**The Age of Danger: Major Speeches on American Problems.** By Harold F. Harding, Editor. New York: Random House, 1952. xiv, 561 pages. \$3.25.

**Customs and Crises In Communication: Cases for the Study of Some Barriers and Breakdowns.** By Irving J. Lee. New York: Harper and Brothers, 1954. xii, 334 pages. \$3.00.

**Poetry As Experience.** By Norman C. Stageberg and Wallace L. Anderson. New York: American Book Company, 1952. xxiii, 518 pages. \$3.25.

**The Triumph of the English Language: A survey of Opinions Concerning the Vernacular from the Introduction of Printing to the Restoration.** By Richard Foster Jones. Stanford, California: Stanford University Press, 1953. xii, 340 pages. \$5.00.

**In the Last Analysis.** By Adam E. Armstrong. New York: Philosophical Library, 1956. 115 pages. \$3.00.

**Expository Outlines on the Whole Bible, Vols. 1-7 and 14-21.** By Charles Simeon. Grand Rapids: Zondervan Publishing House.

**The Christian Year.** By Edward T. Horn, III. Philadelphia: Muhlenberg Press, 1957. 243 pages. \$3.75.

**The Holy Fire.** By Robert Payne. New York: Harper and Brothers, 1957. 312 pages.



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